

A Helpe vnto
Deuotion:

Containing
Certain Moulds or Forms
of Prayer, fitted to seuerall oc-
casions; and penned for the fur-
therance of those, who haue more
desire then skill, to poure out their
soules by petition vnto
GOD.


BY SAM. HIBRON.

The sixt Edition.

PHIL. 4. VER. 6.

*In all things let your requests be shewed
vnto God, in Prayer and supplicati-
on, with giuing of thanks.*

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58...297,8

TO THE RIGHT
Worshipfull, the Ladie
MARY STRODE, of New-
ingham in Denon.

M Adam, if I should un-
dertake a discourse
of the worth and ex-
cellencie of Prayer,
it would be much harder for me
to keepe measure, then to be fur-
nished with matter. How it is
commanded by God, and com-
mended by the frequent practice
of all the faithfull, there is no
man reading the Scripture can
be ignorant: and what sweetnes
it brings to the Soule and Con-
science, by hauing such a conti-
nual entercourse & communion
with the Lord, I hope your La-
diship can witnes from your owne

The Epistle

experience. This is all I will say on the behalfe of prayer, that as it is one of Gods titles of honour to be stiled, The hearer of prayers (Psal. 65. 2.) so to call vpon the name of the Lord, is put for the whole dutie, & as it were the life and substance of a Christian (1. Cor. 12. 2. Ti. 2. 19.) Prayer is that which sea'oneth all other seruices which we offer vnto God, it is an argument of a mans effectuall profiting by other exercises of godlines, it is a thing which the persecuters of the Saints, when they violently cause all publick acts of worshipping God to be intermitted, cannot abridge untill life it selfe bee extinguished. Much talking there is of Prayer in the world: but if, setting aside mens

Dedicatorie.

lip-devotion, inquirie bee made into them, what apprehension they haue of their owne wants, what conceit of the Maiestie & presence of God, what knowledge and understanding of his promises, what care (when they come to pray) to watch ouer their owne straggling thoughts, & to tie their hearts to that businesse of deuotion, we shall finde such an vniuersall scarcitie of these things, that it may be safely affirmed, that albeit there bee many kneelers and penkers, and repeaters of words, yet there are few true petitioners vnto God. Now among those fewe which make conscience to perform this dutie as they ought, I haue obserued a great defect; namelie,

A 3

that

The Epistle

that for want of exercised wits,
of knowledge in the Scriptures,
and especially of experience in
the power of godlinesse, and of a
lively sense and distinct concei-
ving of their owne personall ne-
cessities, they are not able to be
their owne messengers, nor to do
their owne errand in presenting
the sacrifice of praier before the
Lord. They would pray with
their families, but they knowe
not how: they haue a willing-
nesse vpon other occasions to be-
come suters vnto God; but they
cannot deuise which way to be-
ginne. To helpe these, I haue
lately taken a little paines: not
with an intent to bind their de-
uotions to my words, (for who
am I, that I should take vpon me
to limit the motions of another

Dedicatorie.

mans heart to a forme of my deuising?) neither yet to cherish any in this their insufficiency to deliuer their own apprehensions and particular cases vnto God: but that by seeing the order and course of Prayer, and by acquainting themselves with words and formes of speech agreeing to the nature of such an exercise, they may at last, like little children, who by creeping, and by the leading of others, learne to goe, bee able to performe this holy duty with contentment to themselves, & with comfort also to others upon occasion.

Having ended this little labour, I embo'dned my selfe to offer it to your Ladyship: not so much for your owne neede (who

The Epistle

I hope are able with Hannah,
out of the aboundance of in-
ward feeling, to poure out
your Soule before the Lord,
1. Samuel 1. 15. 16.) but as a
pledge of my loue, and as a wit-
nesse of my thankesfulnesse vnto
God for his graces in you. And
so leauing this Mannell with
you, as a memoriall of that re-
sp: Et which your Ladship may
many waies challenge from me,
I pray God in Christ to keepe you
by his mightie power, through
faith, vnto saluation.

Modbury, the tenth of
October, 1608.

Your Ladships in all
Christian dutie,

SAM. HIERON.

To the Christian READER.

I Am not ignorant (good Reader) that set forms of Prayer are very distasteful vnto many : They are adiudged to be a kind of confining and limiting of Gods Spirit. And some which doe allowethem a lawefullyse in the Congregation, doe yet not so well appropue them for priuate purposes. For mine owne part , as I fauour neither their fondnesse , who scarce account it praying, vntlesse it be by a booke ; nor their carelesnesse, who labour not to attaine to an abilitie of commending their personall

A 5 occasi-

To the Reader,

occasions (euen in words
of their owne conceiuing)
vnto God : so I could neuer
see good reason, why plat-
forms of direction for those,
who are yet but beginners in
this spirituall exercise of
Prayer, should bee thought
anie way inconuenient or
needlelesse amongst Christi-
ans. There is a great deale
more art in the cariage of a
sute to bee put vp vnto God
(especially when a man is to
be the mouth of others, as in
a familie, or in visiting the
sick, or the like occasion) then
euery one, though perhaps
hee haue some good feeling
and vnderstanding in Reli-
gion, can at the first attaine
vnto

To the Reader.

vnto. Neither is it (as is pretended) any straightning or bounding of Gods Spirit, but a meanes rather of quickening & stirring yp of the spirit of him that prayeth, when hee shall see the necessitie of bemoaning some corruptions, or of craying some graces, or of giuing thankes for some blessings received, which himselte did not so much as thinke vpon before. Besides, that he may, according as his spirituall feeling shall increase, enlarge any particular request, if it be not so full to his present case; or insert his owne more personal concernements, which hee, who went about onely to giue him
some

To the Reader.

Some generall directions, was not able to coniecture.

And touching that which I doe heere offer to the world, I professe sincerely, that in my first vndertaking it, I had no meaning to take vpon me to set downe lawes for other mens deuotions, or to prescribe any man in his particular occasions of going to the Lord, to speake so or so and no otherwise, as though I would reduce all supplications to be put vp into the high Court of Heauen, vnto a proportion, and scantling of my conceiuing: Hee shall wrong mee verie much, whosoever shall so imagine. Onely this was it I intended and thought:

I

To the Reader.

I sawe the ignorance of that place, where I lived. I had often and earnestly cominended Prayer. I had many times, with the best reasons I could perswaded the vse of it in priuat families. I perceiued with all in some, a better inclination to it, then power to performe it. Hereupon, I thought with my selfe, that as familiar Catechismes, and plaine Treatises haue their vse, being ioyned to the publique ministry to bring those, which are yet but babes in Christ (1. Cor. 3. 1.) vnto knowledge; so also some help in this kind might be good to beget feeling, and to bee a guide to those which haue as yet but stammering and

To the Reader.

and, lisping tongues, vntill they shall be able, hauing tongues as fined siluer (Prou. 10. 20.) plainly and distinctly to speake the language of *Canaan* (Esay 19. 18.) For this cause I gaue my booke no greater title then *A Helpe to Denotion*, because I would not be mistaken, or thought to intend any thing else, but onely to further their religious purpose, who would faine learne to pray orderly and effectually vnto God. And in this course, I am sure, that I am not without examples. Woorthie Diuines haue in these latter times bestowed their paines this waie: Master *John Bradford*, Master *Ed-*

WARD

To the Reader.

ward *Deaving*, Master *Henrie Smith*, Master *R. Rogers* (page 421. of his 7. Treatises) *Malt. Brinsl-y* (in the second part of *The true Watch*) and others whom I need not name.

I might mention others of other Countries, as Master *Caluin* (in the end of his *Catechisme*) &c. But the warrant of the Scripture is above all. I will say nothing of those formes which wee finde appointed for the publique vse in the Temple: that which I endeavour to iustifie, is the lawfulness of formes for private helpe.

I might tell thee of the words of Prayer, which the Prophet bade the people to
take

To the Reader.

take vnto them, and to say
vnto the Lord (Hef. 14. 3.):
of the forme which *H. bac-
kink* was wont to vse for the
ignoraunces of the people
(Chap. 3. 1.): of the many
Psalmes which are stiled,
Psalmes of instruction, not
onely because the matter was
of vse to instruct Christians,
but also because the verie
mouldit selfe might remaine
as a helpe in Prayer for those,
who should at any time fall
into the like occasion, which
the Enditer of the particular
Psalmes was exercised with.
These & other things might
I insist vpon: But I finde a
title giuen to one Psalme,
which shall be vnto mee in
stead

To the Reader.

Stead of many preceses. Psal.
102. It is this : A Prayer of
the afflicted when he shall be
in distresse, & poure forth his
meditation before the Lord.
Which Psalme, though aym-
ing perhaps at som more spe-
ciall affliction, in which the
seruants of God thē were, yet
inasmuch as it is reported in
the title to be for the generall
vse of an afflicted person (as
indeed it is excellent for such
an occasion) it seeme h to me
abundantly to satisfie al those
who shall doubt of the con-
ueniencie of such set directi-
ons.

Thus hauing acquainted
thee with my whole intent,
and labored (least thou shoul-
dest

To the Reader.

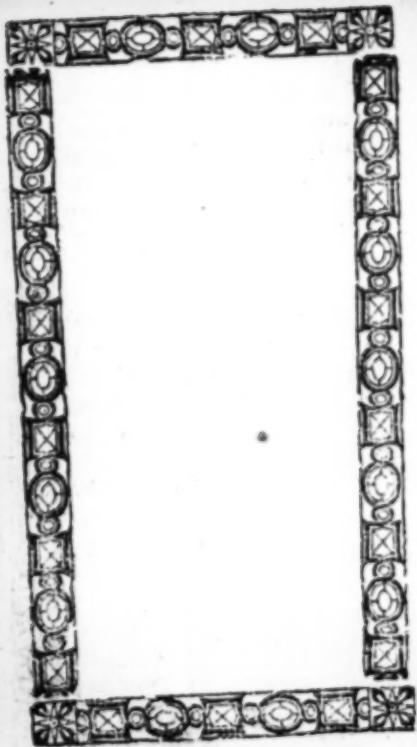
deft bee forſlalled by anie
miſ-opinion) to ſhew war-
rant for my dooing, I com-
mend my endeouours to thee,
and thee to the Lord, pray-
ing him to furniſh thee with
the ſpirit of ſupplication (Zec.
12. 10.) that thou maiſt bee
ſo full of holy mater (Iob, 32.
18.) and ſo abounding with
gracious ſpeech (Coloſ. 4. 6.)
that thine abilitie to vtter
thine owne feeling vnto God,
may bring much ſweetneſſe
to thy Soule, & no leſſe com-
fort to others, if thou bee at
any time occaſioned to ſpeak
in the name of others to his
Maieſtie : Adding this with-
all, that if thou ayme not at
this grace, but content thy
ſelfe

To the Reader.

My selfe still to speake no other
words but such as are put in-
to thy mouth, thou wrongest
thy selfe greatly, and all those
who haue laboured to bring
thee vnto more perfection.
Farewell.

Thine in the Lord,

Sam. Hieron.



A short Aduertisement
touching Preparation
before Prayer.

In which { 1. *The necessity of it.*
is shewed { 2. *The manner of it.*

THe necessity of Preparation may appeare many waies.

1 *By our Saviours platform,*
in which the Petitions are
not set downe abruptly ; but
a solemn preface is prefixed,
like a faire porch to a beautiful
house : to teach vs to
frame our affections , and set
them

An Aduertisement.

them in due order, before wee draw neere to speak vnto the Lord.

2 *By expresse commandement.*

Bee not rash with thy mouth, nor let thine hart bee halty to vtter a thing before God. Eccles. 5. 1. It is a dangerous thing, to babble out vndigested and vnaduised words in his cares.

3 *By example.* O God (saith

Dauid) my hart is prepared,

so is my tongue, &c. Psalme

108. 1. It was the difference

betwixt him and hypocrites,

that hee washed his hands in

innocency, before he would

compassse the Altar. Psal. 26. 6

4 *By due proportion from out-*

ward things. If a man goe be-

fore

An Aduertisement.

fore a Prince, or man of authority, hee will thinke vpon his carriage, he will set his tale in order, and meditate what to say: how much more then should wee prepare when wee come to speake to God, who is higher then the Kings of the earth?

2 The manner } Praying,
of preparati- }
on stands, in } Meditating.

1 *Praying.* Maruaile not that I make Praying a preparatiue to Prayer. A little eating prepareth a weake stomake, and setterh an edge vpon the appetite to eate more, so in prayer: Therefore *Dauid* before prayer,
prai-

An Aduertisement.

prayed. Let my prayer bee directed in thy sight as incense, &c. Set a watch, O Lord, before my mouth, and keepe the doore of my lips, Psal. 141. 2. 3
A lifting vp of the soule to heaven, with a desire of direction, is a good preparatiue.

2. *Meditating*, vpon three things: 1. Gods Maiestie: 2. Gods promises: 3. Our owne vilenesse. The reason is this: There are 3. things chiefly requisite in prayer, which are helped by this threefold meditation: 1. Humility & lowlinesse of spirit, begotten by the due consideration of Gods Maiestie; 2. Confidence and assurance
to

An Aduertisement.

to bee heard, bredde by the knowledge of Gods promises; 3. Feruencie of affection, springing from the apprehension of our owne vilenesse.

That the Maiestie of God must bee thought vpon, is prooued, Eccles. 5. Hee that speakes to God, is bidden to remember that God is in heauen.

That the promises must be muzzed vpon, appeares, 2. Sam. 7. 17. Thou hast reuealed vnto thy seruant &c. Therefore hath thy seruant beene bold to pray &c. Genesis, 32. 11. 12. I pray thee deliuer me, &c. for thou saydest, I will surely doe thee good. What courage can we

B

haue

An Aduertisement.

haue to goeto the throne of
grace without the warrant of
promise?

That our owne vilenesse
must bee remembred, it is
eident, Gen. 32. 10, I am lesse
then the least of thy mercyes.
Ezra. 9. 6. O my God, I am
ashamed and confounded to
lift vp mine eyes, &c. for our
iniquities are increased, &c.
Thus then prepare thy selfe to
pray : Exercise thy thoughts
before hand vpon these three
things: 1. what a presence full
of maiestie thou must come
into: 2. what sweet promises
hee hath made to encourage
thee: 3. what need thou hast
to flie to his mercie. This
will furnish thee with humi-
litie

An Aduertisement.

lie tempered with cheere-
fulnesse; and both, whetted
on and quickned by the
feeling of thy owne necessi-
tie.

To helpe thy meditations
of Gods maiestie, remember
Psalme 104. 1. O Lord my
G O D, thou art exceeding
great, thou art clothed with
glory and honor, &c. 1. Tim.
6. 16. who only hath immor-
talitie, and dwelleth in a
light that none can attaine
vnto &c, and such like pla-
ces.

To supplie thee with words
of promise : consider Psalme
50. 15. Call vpon mee, &c. so
will I deliuer thee, &c. Isa. 65.
24. yea before they call I will

An Aduertisement.

answer, and whiles they speak
I will heare. Ioh. 14. 13. what-
soeuer you aske in my name,
that will I do : and many such
testimonies.

To bring thee to see thine
own vileness, ponder Iob. 15.
16. Man drinks iniquitie like
water; chap. 25. 4. Hee cannot
bee cleane that is borne of a
woman. Psal. 51. 5. I was borne
in iniquitie, &c. Rom. 7. 18.
I knowe that in my fleshe
dwelleth no good thing.

Gather account of thy par-
ticular sinnes, as Iob did, chap.
9. 3. Viewethy selfe often in
the glasse of the Law.



A Prayer to be prepared
and enabled to
pray.

O Almighty and
eternall God,
the alone giver
and bestower
of al good, with-
out whose socci-
all enabling, no man hath
power to performe any spiri-
tuall dutie as he ought: I bee-
seech thee be pleased to prepare
my heart, and to quicken my
affections, to this holy service
of calling vpon thy Name:
Make mee to remember both

who thou art, into whose presence I am come, and with whome I haue to doe, euen a God exceeding great, clothed with glorie and honour: and what I my selfe am, euen dust and ashes, and a most vile and vnworthy sinner. By this, I pray thee to strike an awfull reuerence in my soule, that I may watch ouer my thoughts, and take good heed to my behauiour here before thee, least my presumption and want of due respect vnto thy maiestie, should turne my prayers into sin. Giue me a liuelie sense of mine owne personall wants, and a distinct vnderstanding both of those good things which I haue receiued from thee, and of those rich mercies which in thy worde thou hast promised

promised to bestowe: that so
I may be furnished with mat-
ter, both for request and for
thankesfulnesse, and may be-
come able by degrees out of
mine owne seeing, to poure
out my soule abundantly be-
fore thee. Alwaies let thy spirit
of supplication be with mee
to assist mee, to sanctifie my
thoughts, to guide my tongue,
and to helpe mine infirmi-
ties.

Endue mee with faith in thy
promises, that I may come
boldlie to thy throne of grace,
and may learne both to trust
vnto, and to auaile for thy sal-
uation: not daring to limit thy
patience, or to prescribe vnto
thee, how or when to supplie
mee.

Let this exercise of praying

bee a delight vnto mee, make
mee constant in the vse of it,
knowing that speedie accept
the prayers of faith haue into
thy presence, and that a priui-
ledge it is for a mortall man,
to haue free libertie of vnfold-
ing his wants, & laying open
his desires and griefes before
the immortall God:ouer (O
Lord) let the end of my pray-
ing be thy glorie, - and let mee
make conscience to be still as
plentifull in thanksgiving, for
mercies receiued, as I shall
be earnest in suing, for those
good things I stand in need of.
Grant me these graces, for my
onely Saniour and Mediators
sake Iesus Christ. Amen.

A Morning Prayer for
private Families.

Most gracious God
and loving Father,
in all humilitie of
soule, and busied
acknowledgement of our
bounden dutie, wee present our
selues heere before thy throne
of maiestie, and glory, desiring
in some measure to shew our
thankfulness for the multitude
of thy mercies heaped vpon
vs thy most unworthy ser-
uants. By thee at the first we
were fearfully & wonderfully
made, thou coveredst vs in our
mothers wombes, thou gavest
vs the shaps of men and in-

men,

men, when it was free for thee
to haue equalled vs vnto thy
basest creatures: since it hath
pleased thee to preserve vs, to
watchouer vs, and to garde
vs by thy prouidence, to open
thy hand, and to replenish vs
with good things, to giue vs
foode and raiment, health, li-
bertie and peace. O Lord thy
compassions faile not, but they
are renewed euerie morning: e-
uen in this night past we haue
receiued an apparant euidence
of thy loue. For whereas, for the
sinnes committed the day be-
fore, thou mightest euen in the
dead of sleepe haue taken our
soules from vs, and so sudden-
lie haue brought vs to our ac-
count, it hath bene thy plea-
sure yet to spare vs: and not
onely so, but to refresh vs with
quiet

quiet rest, and to bring vs ill
saletie to the beginning of this
day. Grant (O Lord) wee
pray thee, that the ordinary vse
of these thy kindnes, may
not make vs the lesse to esteem
them: but so affect our hearts
with the apprehension of them
that we may learne to admire
thy mercy, which dealest so
gratiouſlie with such vnthank-
full persons as we haue al-
waies bene, and may euen
binde our selues to strine to
shew all obedience and dutie to
thee, which dost so enlarge thy
goodnes vnto vs. But chiefe-
ly (O Lord) raise vp (we be-
seech thee) our hearts and our
affections from these outward
fauours (the least of which
notwithstanding is greater
then þ best of our deseruings)
and

8 A Helpe vnto

and drawe vs to the serious
consideration of those bles-
sings, which bee more direct-
lie concern a better life. Make
vs thankfullie mindfull of the
grace of Election, by which
thou freely choicest vs in
Christ to be vessels of mercy,
before we were: of thy sending
thy Sonne out of thine owne
bosome, being in thine owne
forme, to take on him the forme
of a seruant, and to become
obedient vnto the death, euen
the death of the Crosse for our
sakes: of thy calling vs out of
the kingdome of darknesse by
the power of the Gospell prea-
ched: of thy shining into our
hearts by the enlightning of
thy Spirit: of quickning vs
when we were dead in trespass-
ses and sinnes: of thy beget-
ting

Devotion.

9

ting vs againe vnto a liueke
hope: of the first fruites of the
spirit, and of that earnest of
our inheritance which thou
hast giuen vs: of the dayly free-
ble and libertie of thy word,
whereby that great myserie
of godlinesse, yea even thy
whole counsell is clariy reuea-
led to vs.

O Lord teach vs to consi-
der what miserable creatures
wee were in our selues, and
what a fearefull case wee had
yet bene in, if thou hadst left
vs to our selues: that so the
view of these vnspeakeable
and undeserued fauours may
euen ravish our spirits, and
so possesse our hearts, that we
may constantly resolute hence-
forth to giue vp our selues as
a liuing sacrifice, holie and
accep-

acceptable vnto thee, and to deuote all our powers both of soule and bodie to the glorie and honour of thy Name.

And (Lord) enable vs here vnto wee pray thee: for we are not sufficient of our selues to thinke axie thing, as of our selues, wee are naturallie reprobate to euerie good worke. Open therefore the eyes of our mind, that we may see what is good, and what thou requirest of vs: teach vs to make thy worde our delight and counsellor, that by it we may be informed in thy paths: put thy spirit within vs, and cause vs to walke in thy statutes: let our eares continually hear a worde behinde vs, saying, This is the way: giue vs hearts of flesh, paeling, and pitiable

pliable affections : subdue the
crookednesse of our nature, and
bring it vnder the obedience
of Christ. And when thou
hast entred vs into a good
course, vpholde vs therein, by
thy all sufficient grace stablish
vs in euerie word and good
worke, fill vs with the fruites
of righteousness, let vs not be
idle nor vnfruitfull in our pro-
fession : but graunt that wee
may bee enen rich in good
workes, and so may adorne the
doctrine of thee our Sauioꝝ in
all things, making the aduer-
saries of thy truth ashamed,
when they shall haue nothing
concerning vs to speake euill
of. And shilde vs (O Lord)
wee earnestlie intreat thee a-
gainst the malice and rage
of the Diuell : graunt

wisdom to discern his policies, and courage to resist euen his most fierie assaults: make vs wise against the bequiling intisements of this insull world: let vs not be carried awaie with the streame of these corrupt times: harden our faces, against the reproches & enmities of euill men: suffer vs not to be wearied nor to faint in our mindes for anie tribulations: sanctifie vnto vs every affliction, that it may be a meanes to purge out our corruptions. Draw our mindes from the loue of this present world, teach vs to vse it as if wee vsed it not, grant that we may euer remember that wee haue here no continuing City: that so wee may seeke for that kingdome that cannot be shaken,

ken but is eternall in the hea-
uens: Cause vs to depend vpon
thy providence, and to cast
our care & burden vpon thee:
assuring our selues that thou
which hast giuen vs Christ,
canst not but with him giue vs
all things also.

And (Lorde) if at any time
wee shall by occasion into a
fault (as who are wee that
wee should presume?) put
vnder thine hand wee beseech
thee, deliuer vs out of the mire
that wee sinkenot, let not sinne
swallowe vs vp, let it not
growe strong vpon vs, least
wee perish.

Enable vs vnto diligence,
and faithfulness in our severall
callings, teach vs to lift vp
our hearts to thee for a ble-
sing vpon our endeouours, and
to

to remember that we are al-
waies in thy presence : that so
we may studie to walke with
thee, and to approue our beie
thoughts vnto thee. Give vs
a sober vse of thy creatures :
make vs readie to reach out
our hands vnto the wants of
others : beget in vs a godlie
iealoussie ouer our selues, that
we may walke circumspectie,
taking heede to our selues in
our eatings, in our apparel, in
our companie, in our recrea-
tions, often considering our
waies, and labouring quick-
ly after every error, to turne
our secte into thy testimonies.
And (Lord) cause vs to be ear-
nestly minoful of the estate of
thy whole Church : blesse all
kingdoms and States profes-
sing thy truth, bee gracious
espe-

especially to this our king-
dome, forgine the crying sins
of the times, continue thy Gos-
pel, disappoint the hope and ex-
pectation of all Papists, let
them perish as manie as harte
euill will at Sion, discover
Antichrist more and more, en-
large the territories of thy
Church, stablish thy kingdome
of grace, hasten the kingdom
of glorie.

Weape thy blessings vpon
our gracious King, make
him a further instrument of
much good vnto thy chosen,
blesse his Quene, prosper
the worke of thine olone hands
begun in the young Prince,
shewe mercie to the rest of
the royall progenie. Be graci-
ous to the Councell, to the
Court, y Nobles, the Gentrie
of

of the Realme, grant that they may all ayme at the honouring of thee, by whom they haue receiued honoz amongst men: Be with the Magistrate and Ministry of the Realme, make thy word to grow by the labours of those whom thou hast appointed to the sermice of thy Church: Contains the subjects in their due obedience to authoritie, bring to nought all tumultuous and rebellious practises: comfort all thine afflicted seruants, refresh them with a sweete feeling of thy fauour.

Be compassionate heartis, and a fellow feeling of others miseries: prepare vs vnto the day of tryall: and keep vs by thy mightie power, through faith, vnto saluation. Grant

Grant vs these good things, for
Christs sake: in whose name,
wee commend our selues and
our lates vnto thee, sayin g as
he hath taught vs.

Our Father, &c

An Euening Prayer for
private Fami-
lies.

O Lord our God most
mercifull and graci-
ous in Iesus Christ,
among other thy
mercies, with which thou dost
euen folloive vs thy most bi-
thankfull seruants, wee ac-
knowledge this to be none of
the least, that wee haue this
comfortable freedome of com-
muning

ming into thy presence, there to poure out our soules before thee, and to lay open our necessities vnto thee. Wee pray thee teach vs to value this priuiledge according to the true worth thereof: that wee may come together to the performance of this duty with glad heartes and cheerefull spirits, reioycing in it that wee haue opportunitie given vs, to testifye some part of that great dutie, which in many respects wee owe vnto thy Majesty.

And now (Lorde) being come before thee, we cannot but confesse the vilenesse of our estate: wee were conceived in sinne, and in sinne wee haue continued all our dayes, wee haue euen drunk in

iniquitie like water, we haue
drawne it after vs, and tyed
it vnto vs as with cartropes,
wickednesse hath bene swete
in our mouth, wee haue fauor-
ed it and would not forsake it:
wee haue euen made a mocke
of shame, and it hath bene a
pastime to vs to doe wickedly.
Thou hast often called vs, but
we haue still refused: thou hast
againe and againe stretched
out thine hand, but wee haue
not regarded: thou hast sought
to reclaine vs, but wee haue
hardned our necks as it were
iron sinewes, and haue hated to
be reformed. Thou hast wait-
ed to haue merrey vpon vs,
thy spirit hath stricken with vs,
thy very bowelles haue bene
troubled for vs: and how gra-
tiously hast thou called vpon
vs

vs by thy word? saying, Returne yee Sonnes of Adam: why will yee die? Come vnto me and yee shall finde rest for your soules. Yet wee notwithstanding haue despised thy patience, wee haue abused thy goodnes, we haue turned thy graces into wantonnesse, and haue giuen thee cause to heape vpon vs all those fearful plagues, and punishments which in the extremitie of thy law are belonging to the wicked.

When wee looke into our hearts, wee see nothing but a confused heape of grosse corruptions, vanitie, ignorance, stouardnes, vnteachablenes, dulnes, vntoilingnesse and vnaptnes vnto good, pronenesse & readinesse to any manner of euill

euill, secure, irreligious, pro-
fane, vncleane, enuious, coue-
tous and greedy thoughts, per-
uerse and disordred affections,
all these (as it were) march-
ing together to rebell against
thee, and leading vs captiue
vnto sin. The verie wisdom
of our flesh is death, and the
spirits of our mindes are defil-
ed: when we looke forth into
our lines, we behold sins more
in number then the haire of
our head: when we take view
of our selues in the glasse of
thy Law, we can see in our bo-
dies and soules, in our out-
ward and inward man, no-
thing but vglincesse and defor-
mitie. Yea the sinnes of this
one day are sufficient to bring
downe vpon vs the eternall
weight of thy displeasure.

C

How

How negligent haue we been
in our callings : how haue we
yeelded to our owne vnbridled
lusts in y^e vse of thy creatures:
how haue wee cherished in our
selues worldlie, carnall and
voluptuous thoughts : how
many blessings haue wee un-
thankfullie enioyed, neuer
thinking vpon thee which didst
bestowe them : how haue wee
misspent this pretious time
which thou vouchsafest vs:
how manie good opportuni-
ties haue we let slip, by which
wee might haue edified our
selues, and done good to others:
how negligentlie haue wee
kept our hearts : by meanes
therof, sathan hath got great
vantage against vs: how slen-
derly haue wee bewailed the
iniquities of the times : how
poorely

poorelie haue we stricken a-
gainst our owne corruptions:

O Lord, if thou shouldest
straightlie marke our iniqui-
ties, O Lord, how shall we
stand, where shill we appeare,
what shall become of vs: what
answere shall wee be able to
make thee to one of a thou-
sande: And yet (most gracions
God) which is worst of all, eu-
illome in euill, hath bred such
a hardnesse in vs, and hath
brought such a crust vpon our
consciencences, that wee cannot
bee perswaded that thy wrath
is so terrible, or our sinne so
griuous, or our estate so wo-
full, as indeed it is. Hence it
commeth that we do not stand
in such awe of thy maiestie, as
we should, wee do not so trem-
ble at thy iustice, nor esteeme

thy promises and mercies, as
wee ought to doe : wee beseech
thee therefore to take the stony
hearts out of our bodies, and
to put new spirites into our
bowelles, that we may with
feeling, and with a liuelie and
sensible apprehension, confesse
our selues to bee, as wee are:
poore, and wretched, and misfe-
rable, and blinde, & naked, such
as in whome there is no good-
nes, such as to whome there is
nothing due but shame and
confusion of face for ever. And
heere (Lord) according to that
measure of spirituall feeling
which by thy grace wee haue
attained to, wee do vtterlie
renounce our selues, wee doe
whollie disclaime all hope of
helpe by our selues, we account
all that is in vs but as drosse
and

and dung, and do most earnestly entreate thee to looke vpon vs in thy sonne Iesus Christ: accepting his death & his passion, as a sufficient, absolute and compleate discharge for all our sinnes whatsoever. O Lord let the chastisement of our peace be vpon him, and let vs be healed with his stripes: we haue no other name vnder heauen in which wee can be saued: and wee knowe that thou hast sealed him, and sent him into the world, to saue thy people from their sinnes: wee beseech thee therefore for his sake to bee at peace with vs, put away our transgressions like a cloude, and our sins as a mist, forgive our iniquities, and remember our offences no more. And withall seale vp to our

Soules and consciences the feeling of this thy loue by the gracious testimonie of thy spirit, that wee may knowe that there is peace in heauen for vs, and that Christ is made of thee vnto vs Willesome, Righteousnesse, Sanctification, and Redemption, & that nothing shall euer bee able to separate vs from thy loue in him. We doe begge this at thy hands, so much the rather, because wee see the vanitie of all things in this world: all things in it are subiect to vncertainetie: they are all lighter then vanitie it selfe: But thy loue in Christ is firme and perpetuall. For with thee ther is no shadow of change, thy calling and giftes are without repentance: and therefore we pray thee settle vs

vs in þe assured perswasion of
thy loue, to the end þe we may
hane some comfortable under-
standing, that whatsoeuer doe
befall vs here, how soeuer wee
be tried, yet after all, we shall
lay downe our heads in thy
peace, and be made partakers
of thy glorie. In the meane
space, so long as thou shalt be
pleased to respite the daies of
our pilgrimage vpon this earth,
we pray thee do not leaue vs
to our selues, neither forsake
vs: but glue vs as pledges of
thy loue, those spirituall bles-
sings in heavenly things, wher-
with thou art wont to furnish
thy chosen: that so wee may
make our conuersation such
as becommeth the Gospell, we
may neuer discredit our pro-
fession, or be a scandall and of

lence vnto others, but rather
by our holy cariage may pro-
uoke and winne others vnto
thee. Helpe vs to this end,
we beseech thee, against our
manifold infirmities, against
those evils to which our na-
tures doe most encline, enable
vs to shake off y sin that han-
geth so fast on, strengthen vs
to every good and holie dutie,
make vs perfect in good works,
sanctifie vs throughout, and
keepe our whole spirits, soules
and bodies blamelesse vnto the
coming of Iesus Christ.

Make vs thankfull (as be-
commeth vs) for thy many fa-
uours, for that continuall pre-
servation whch thou affordest
vs, for the comforts of this day
both to our soules and bodies,
for thy enlarging our time and
oppo:

opportunitie to repent : grant,
we pray thee, that our thanke-
fulnes may not stand onely in
outward shewes, but that wee
may be thankfull in dedde and
in truth, labouring to be duti-
full vnto thee, which art so mer-
cifull vnto vs.

And inasmuch as, O Lord,
wee do professe to beleue the
Communion of Saints, ther-
fore it becommeth vs to bee
mindfull of others in our pray-
ers besides our selues : we are
suters to thee in the behalfe of
all thy people, sparsed ouer
the face of the earth : thou (O
Lorde) art pryncie to their gene-
rall wants : thou art onely a-
ble to make a gracious sup-
ply : we beseech thee for them as
for our owne soules. More par-
ticularly, wee poure out our
soules

30 A Helpe vnto

soules before thee, for those
 Churches which amongst vs
 thou hast planted and vnted
 vnder one gouernment. Our
 finnes (O Lord) chieselie our
 contempt of thy glorious Go-
 spell, do deserue a curse, euen
 that thou shouldest remoue
 our candlestick, and cleane put
 out the light of thy holy word,
 and withal make vs a by-word
 to the world by some extraor-
 dinarie iudgement: But, we
 pray thee in Christ boughsake
 to reuerse those plagues which
 wee haue deserved, continue
 those fauours which wee haue
 hitherto enioyed, continue and
 enlarge the freedome of thy
 word, stablish the truth of Re-
 ligion amongst vs by a perpe-
 tuall decree, both for vs and for
 our posteritie after vs. To
 this

this end blesse all good in rancs
about others, our Soueraigne
and King, enable him euerte
day more and more to the dis-
charge of that great dutie
wherewith thou hast entrusted
him: lengthen his daies, pros-
per his raigne, defeat his e-
nemics: giue him and vs com-
fort in his Triuene, and ioy in
his posteritie: Increase wis-
dome in his Conncell, faithful-
nesse in his seruantes, loyaltie
and true heartednesse in his
subiects. Stir vp Magistrates
and men in authoritie, to seeke
the advancement of thy glo-
rie, and the wealth of thy peo-
ple. Make thy Ministers able
and willing to publish the se-
cret of the Gospel, waite their
endeuours with the deawes of
heauen, that daierly such as be
long

long vnto life eternall may be added to the church. And seeing thou art pleased to exercise diuerse of thy seruants with the crosse, some with sickness of body, some with perplexitie of spirit, some with losse of goods, some with restraint of libertie, some in one kind, some in another, wee pray thee to sweeten their afflictions, and to season their sorrowes with the comfort of thy Spirit: furnish them with a measure of patience agreeing to the proportion of their triall, and put an ende to their grieuances when thou shalt see it fit.

And (O Lord) make vs readie for affliction: teach vs to remember, that wee must through many tribulations enter into thy blessed kingdome.

In

In our health, make vs mind-
full of sicknesse, of death, and
of our last account: that these
things may not come vpon
vs as a snare, but that wee
may bee prepared alwaies
in some good measure, to
submit our selues vnto thy
most wise and holy appoint-
ments.

And now, O Lord our God,
wee pray thee, to beare with
the weakenesse and coldnesse
of our prayers. Take vs this
night into thy blessed tuition:
we knowe that thou dost nei-
ther slumber nor sleepe, keepe
vs from euill, keepe vs from
the malice of Satan, from se-
curitie and carelesnesse, from
dullnes and drowsinesse of spi-
rit, that if it shall be thy plea-
sure to let vs lue vntill the
morning,

morning, wee may become so much the fitter to serue thee in our seuerall callings, so as may be most for the glorie of thy great Name, through Iesus Christ: in whose Name we commend our selues and our unworthy prayers vnto thee, saying as hee hath directed vs in the Gospel, Our Father, &c.

A Morning prayer for a private person.

O Almighty Father, the Father of our Lord Iesus Christ, and in yun my Father also, how unworthie and wretched a creature were I, if receiuing so many blessings from

from thee, I should not stirre
bp my seife to returne some
thankfulnesse vnto thee for the
same. It is euen thou (O
Lord) which from my first be-
ing vntill now, hast covered
me vnder thy wings, and vn-
der thy feathers I haue bene
sure. My bodie and soule, my
health, my strength, my main-
tenance, thence haue I these
things but from thee. The
safetie of this night, the quiet
rest, wherewith I haue bene
refreshed, to whom can I as-
cribe it but onely vnto thee.
That I haue liued hitherto,
that I haue not been swallow-
ed bp with some suddain iudge-
ment, that sathan had not had
his will vpon mee, that I
know the way and the meanes
vnto a better life, that I am
deli

delivered fro the power of darknes, & translated into the kingdom of thy deare Sonne, that I haue daylie accessse unto thy glorious presence: whence are all these, but from the freedom of thy grace? If thou hadst given me my desert, I should haue perished long agoe: it is from thy mercy alone that I am not consumed.

¶ Lord make me ashamed of my vnthankfulness, wound my hart with thy consideration of my owne dulnesse, whom so many kindneses haue not wrought vnto more obedience. And vouchsafe, I pray thee, notwithstanding the finalnesse of my deserving, yet to looke gractiously vpon this my morning sacrifice of praise which I doe here tender vnto thy

thy Maieslie: let not I beseech thee the scantnesse and barrennesse of my seruice, make thee to turne away thine eyes and to haue no regarde vnto mine offering: But as thou art wont to spare thy seruants, euen as a man spareth his owne sonne that serueth him, and in them to accept the will for the full performance: so be pleased to looke vpon me in Iesus Christ, and for his sake to remit my former ingratitude, and to strengthen me by thy grace for the time to come, in some good measure to refo:me the same. And to the end (O God) that I may manifest the truth of my desire to be thankfull, I beseech thee to beget in me a holy care both this day and for euer, to walke worthy

worthy of that calling wher-
vnto I am called, to studie to
please thee with reuerence and
with feare, and by a blamelesse,
pure, and vnbukeable con-
uersation, to shine as a light
amongst men. I cannot, I
confesse, do this of my selfe, I
haue in mee the same corrup-
tion of nature which the most
wicked hath: I intreate thee
therefore to worke in me that
which is pleasant in thy sight:
Giue me a cleane heart and a
right spirit: make mee to vn-
derstand aright the way of thy
precepts, direct mee in the path
of thy commandements, hunt
my soule vnto thee, and make
it to cleaue vnto thy testimo-
nies: stay me and stablish me,
that my footestepes may not
slide. Crucifie my flesh with
the

the affections and lusts: mortifie my members which are on earth: suppress and subdue that lawe in my members, which leades me captiue vnto the lawe of sinne. Grant that I may sensibly feele the power of Christs death, killing corruption in mee, and the power of his Resurrection, raising mee vp vnto newnesse of life: make mee to resolve to renounce euen my sweetest and best pleasing sinnes, and not to take libertie to my selfe to continue in any knowne vngodlinesse.

Let it be enough that I haue hitherto giuen the reines vnto mine owne lusts: grant that heere-after I may take no thought for the flesh, to content it, but may strine rather to curbe

curbe and subdue it, & to bring
it vnder the yoke of due obedi-
ence. And (good Lord) increase
my faith, and better my feel-
ling and apprehension of thy
loue, that I may with courage
and cheerfulnesse runne the
race which is set before mee:
Blesse mee also this daie in
the duties of my Calling.
Idlenesse and Godlinesse can-
not agree: and it is thy will,
that in the sweat of my face I
should eate my bread: Pre-
serue mee from all fraudu-
lent, guilefull, oppressing,
greedie courses: Deaue my
affections from the loue of the
world: Fix my hart vpon the
things which are aboue: If
things succcede according to
my minde, make me thankfull
to thee which hast giuen the
blessing:

blessing : if any crosse come,
 make mee patient and care-
 full to profit by euerie cha-
 stisement. And because the
 daylie occasions of danger to
 my soule are infinite, teach
 me to put on thy whole armor,
 and to keepe my heart with all
 diligence, to furnish my selfe
 with holy meditations, to make
 a covenant with mine eyes, to
 keepe my mouth with a bridle
 for the abiding of all filthie
 communication, to vse such
 words as may minister grace
 vnto the hearers, to be sober in
 diet, wary in disports, moderat
 in apparell, choise in my com-
 panie, and euer to practise that
 continuall feare which hath a
 promise of blessednesse. Final-
 ly (Lord) so guide me through
 the course of this whole daie,
 both

both in my priuate and more
publique employments, that if
I liue by thy sufferance vntill
night, I may haue much
comfort in the taking notice
of thy grace and goodnesse
towards mee : and all this
for Christ Iesus sake thy one
lie Sonne, and my alone Sa
uour.

An Euening praier for a
private person.

Most mercifull God
and gracious Fa
ther in Iesus Christ,
were it not that
thou hast made a gracious pro
mise in thy word, that whoso
uer is asked of thee in þ name
of thy Son, shall be bestowed,

I should not dare to presse into thy presence, beeing guiltie to my selfe of so many sins which I haue heaped vp in thy sight, from the beginning of my dayes vntill this present.

I am by nature (O Lord) the child of wrath, a vassall of Sathan, no better then a very firebrand of hell. It is thy great mercy that I escaped the furie of thy wrath, due vnto me at the verie instant of my birth, in respect of that masse of corruption which I brought with mee from my mothers wombe. Neither haue I, since I came to vnderstanding, any whit amended or bettered my first estate: but I haue added to it a numberlesse number of transgressions, breaking euerie of thy com-

commandements, by thought, word and deed, sinning in many things against knowledge, against conscience, and against that light which thou hast giuen mee: yea, cleane against manie bolwes and promises of better obedience. I haue no colour of excuse, nothing haue I to pleade in the defence of my many slips: If I dispute with thee, I must needs lay my hand vpon my mouth, and learne to abhorre my selfe in dust and ashes. And (Lord) giue mee, I beseech thee, a fleshy and melting heart, that nothing may more affect mee or touch mee more deeplie, then to see my owne vilenesse, and how disobedient and stubborn I haue bene towards thee, which hast euen heaped vpon

vpōn mee so marke satours.

Māke mee ashamed of my
barrennes & unfruitfulnesse in
my profession, who haue giuen
thee iust cause to range me a-
mong those hypocrites which
make a shew of godlinesse, but
yet deny the power thereof.
Beget in me that godly sorrow
which causeth true repentance
neuer to be repented of: that
I may be grieved in my verie
soule for my sins, not so much
because of the danger of hell
that followeth, as because I
haue offended thee, the loue of
whose Maiesie ought to bee a
sufficient motive to obedience.
And for the furtherance of my
humiliation & sorrow, cause me
O Lord, to search and to trie
my waies, to call my selfe to a
straight account, that I may

D

se

see my sins in particular, & vanity of my hart, my extream deadnes & securitie, my pride and haughtinesse of spirit, my backwardnes to all good seruices, my worldlie mindednesse, my ambitious, rising and crauing thoughts, my want of charity & mercy to others, my miscarriage in my place & calling, my idle and vnbeseeeming speeches, my offensive and scandalous behaviour: thus (O Lord) make mee carefull to rip vp my heart and life, that so I may set my sinnes in order before mee, and may thereby become the more humble and the more forward to cast down my selfe before thee, and to iudge my selfe, that I may not be iudged of thee. Yet will I (most gracious God) make me

mee able in the midst of all
this, to reach out the hand of
faith, and to lay hold vpon Je-
sus Christ, whom thou hast
ordained to bee the reconcilia-
tion for my sins. I knowe (O
Lord) the vertue of his blood,
that it can make my sinnes,
though they were as crimson,
yet to become as white as
snow. O then (I beseech thee)
couer my filthy nakednesse
with his glorious righteou-
nes: cloath mee with the gar-
ments of his saluation, that so
thereby I may be holie and un-
blameable & without fault in
thy sight. Speake peace vnto
my conscience by thy holy spi-
rit. Say vnto my soule, I am
thy saluation. My faith (O
Lord) is but weake and poore:
strengthen it, I beseech thee, &
bring

bring it forward by thy mightie working vnto more perfection. Thou hast promised, not to quench the smoaking flaxe, nor to breake the brused reede: beare then, I pray thee, with my scantnes, and help my vnbelleefe, perfit the worke of thy owne handds, performe it vntill the day of Iesus Christ. My faith is that I must liue by: it is my victorie: thou (O Lord) in mercie hast begun it: cherish it (I beseech thee) together with all those graces which accompanie saluation, that they may be in me, as a wel of water, springing by into enerlasting life. And grant that I may not be presumingly secure touching mine owne estate, but may ever and anon bee prouing and examining

ning my selfe, whether I am
in the faith or no : and that I
may also studie and strue to
giue euidence of my faith, by
shewing forth good works, and
by bringing forth good fruite,
even fruite woorthy amende-
ment of life. I am compassed
about with many weakenes-
ses, and as I haue founde by
the experience of this one
day) Satan is full of malici-
ous cunning to worke vpon
all advantages : O Lord,
strengthen mee to resist him,
giue mee holie wisdom to
discouer his sleights, and grace
to withstand his most sharpe
assaults. Arme mee also a-
gainst the reproches and oblo-
quies of the worlde. I haue
learned in thy word, that if I
serue thee in sinceritie, my

D 3

name

name shall be put out as euill among men: giue mee both care to cary my selfe out of the reach of iust exception, and resolution also to sacrifice my credit & estimation, yea even my life it selfe if needbe, to thy glory.

Teach mee to learne of the author and finisher of my faith to despise the shame; and to endure the speaking against of sinners, in respect of that eternall weight of ioy and glorie which is set before mee. And now (Lord) with the bowing of my Soule, I blesse thy name for this dayes preservation. How many euills haue I escaped to which I was subiect by nature, and to which I had made my selfe subiect through sin & It is thou (Lord) one! y

onely which makest mee to
dwell in safetie. Stretch out
the wings of thy grace & pro-
tection ouer mee this night:
though sleepe seize vpon the
eyes of my body, yet let not
securitie oppresse my soule:
keep me from idle fancies, and
from vaine dreames: giue me
a sober and sanctified vse of all
outward refreshing, that I
may alwaies in all things,
aim at this one thing, name-
lic, how I may bee the better
fitted to serue thee faithfully in
my place and calling: and that
for Christ Iesus his sake, thy
onely sonne, and through thy
mercie, my louing Saviour,
Amen.

A more particular Morning Prayer on the beginning of a Sabbath day.

(. .)

Manifold (O Lord) are thy mercies, and thy goodnes is infinite. In euerie particular which befallerh mee, I haue abundant experience of thy loue. It is much (most gracious God) that I, which haue so manie times prouoked thee, should be let to liue to behold the light and comfort of the day: But much more is it, that hauing been heretofore a profaner of thy holy daie, a barren and an hypocriticall professor of thy Word, a fruitlesse and vnprofitable hearer

hearer, I should yet enjoy the blessed opportunitie of another Sabaoth. How illly mightest thou long since haue satted by my heart, and giuen mee ouer vnto a reprobate mind, taking from mee the comfortable and happie freedomie of going into thy house, and of giuing attendance vpon the postes of thy doores: O teach mee (I pray thee) to value thy mercie in this behalfe according to the true worth thereof: Suffer mee not slightlie to intertaine either this or any other of thy fauours. And, as thou hast brought mee to the beginning of this holy rest: so enable me, (O beseech thee) to the sanctifying it, and to such a kinde of spending the same as thou requirest. Teach mee to re-

D 5

mem.

member that it is thine owne ordinance, such one of those vncchangeable lawes, which thou wrotest with thine owne finger, that this day should after a more speciall maner be diuerted and deuoted to thy seruice, & that thou hast not therefore restrained outward imployments in our callings because idleneſſe pleaſeth thee, or because ease giuen vnto þe flesh is a part of thy worship: but þe thou hast in thy infinit wisdom so appoynted it, þe being freed from all other incumbrances, wee might wholly applie our selves, either to the publike or priuate exercises of godlinesse. Give mee therefore grace (I most humbly intreat thee) that I may call thy Sabbath a delight, to consecrate it as glorious

ous vnto thee, and that I may
beware of doeing mine owne
waies, or of seeking mine owne
will, or of speaking vaine
words, and may euen burd my
selfe to a serious and continu-
ed course of seruing thee in the
pragile of such duties as be-
long to the hallowing of this
day. I know O Lord, that
herein I shal meet with many
lets: mine owne corrupt na-
ture will repute and think this
a yoke and burden that can-
not be endured: abroad in the
worlde, I shall see many vaine
fashions, followed by great
troupes, making thy daie a
day of carnall pleasure. I shall
be derided and scorned, if I
refuse to doe as others doe. I
shal meet also with many cun-
ning perswaders, which will
seek

seeke by plausible reasons to
dralwe me from diligence and
constancie in this course. O
Lord (I beseech thee) even
with the bowing of my heart,
to make me strong against all
these withdrawments: Grant
that I may more esteeme obe-
dience to thee, then either the
contenting of mine owne sen-
suall affections, or the avoiding
of reproach among profane
persons, or the satisfying of
men: be their pretences what
they may be. I am taught (O
Lord) and I do believe it, that
thy yoke is easie, and that thy
commandements are not grie-
uous: and I knowe that by
a holy vse in these religious ser-
uices, I shall make them so fa-
miliar vnto mee, and shall also
finde that exceeding sweetnes
in

in them, that I shall euen long
for thy Sabbath before it
comes, and the time will seeme
short vnto mee that is so be-
stowed. And for this day (most
louing Father) I pray thee
blesse vnto mee the particular
businessse thereof. In pray-
ing giue mee reuerence to thy
Majestie, lease of mine owne
wants, faith in thy promises,
fresh remembrance of thy for-
mer kindnesse, charitable and
compassionate, and yeelding
affections towards others. In
hearing, vouchsafe mee an
vnlocked and an vnderstan-
ding heart, a right iudgement,
meeknesse of spirit, liuelinesse
of affection, fastnesse of me-
moris. In communicating at
thy table, bestowe on mee an
humble soule, a hungry
heart

hart, a conscience purged from
dead woorkes, power of sweete
meditation vpon the death of
Christ.

In looking vpon the ad-
ministration of Baptisme,
afford mee mindfullnesse of
mine owne holwe, remorse
for my often falling in that so-
lemne promise, earnestnes of
desire for the good of the bapti-
zed, ioy for the increase of thy
Church. In singing, take from
me all both dulnes and vanity,
make mee to sing with a grace
in my heart, still struing to
lift vp my soule vnto thee. En-
large my heart towarde o-
thers, as occasion shall be offer-
red, that I may be ready to
giue to those that want, for-
ward in euery good worke,
comfortable to the sick, tender
hearted

hearted to those whom thou
hast humbled, apt to make
peace where discorde is. Let
all woorkes of merrie be a de-
light vnto mee, and make mee
carefull not to slay till I am
prouoked, but to seeke occa-
sions to do good. And when I
am priuate (O Lord) sanctifie
my thoughts, that I may me-
ditate in good things, and may
hide thy Word in my secret
parts, and may loue it, and es-
pecially that I may shewe the
fruit of it in all my conuersa-
tion. Finally, I humbly pray
thee, so to guide me both in pub-
like and priuate duties, that
when it cometh to euening,
I may feele my knowledge to
be encreased, my faith streng-
thened, my soule & conscience
aboundantly refreshed, and all
this

this for Christ Iesus his sake,
and for thine owne Names
sake, Amen.

Another Praier, something
more speciall, respecting the
hearing of Gods word.

Eternall God, most
gracious and mercifull
in Iesus Christ, euerie
good giuing and euerie
perfect gift commeth downe
from thee : thou hast com-
manded that if any man lacke
wisedome, hee should aske of
thee, and thou hast promised
to deuy nothing that is asked
of thee in thy sonnes name: In
obedience vnto this thy com-
mandement, and in assurance
of

of thy readinesse to make good
thy promise, I doe heere saſt
downe my ſelfe before thee,
praying thee, as at all other
times, ſo now eſpecially to be
good vnto me. I am now (O
Lord) by thy gracious proui-
dence, to be a partaker of thy
holie word, the preaching wher-
of is the ordinarie meanes ap-
pointed by thee to ſaue my
ſoule, and to draw me out of
the power of ſathan vnto thine
owne ſelſe. I for my part,
am vntworthy of ſo great a
ſauiour as to bee admitted to
heare it, and I am euerie way
vniſit & vnable to heare it with
profit. My heart is full of blind-
nes & ignorance, my affections
are ſroward and vntactable. I
am euen reprobate by nature
vnto euerie good duty: I am dul
of

of bearing, flowe of conceit,
backward to entertain, but apt
to let slip any good instruction.
I beseech thee in Iesus Christ,
by the working of thy spirit, to
reforme within mee these cor-
ruptions: Make me as a new
borne babe to desire the su-
cere milke of thy most sacred
word: grant that I may re-
ioyce at it, as one that findeth
a great spoyle, let it be better
vnto mee then thousands of
gold & silver: Open my heart,
as thou didst the hart of Lydia,
that I may euen with a kinde
of hunger and greedinesse at-
tend vnto the things which are
belonged: cleare the eyes of
my minde, & anoint them with
that pretious salve of thy spi-
rit, & the scales of ignorance
may fall from them, and that I
may

may see the wonders of thy
Lowe, euen thy hid wisdom,
which my nature of it selfe is
not able to discerne: And be-
cause thou hast promised to
guide the humble in thy way,
and to reueale thy secret to the
meek, take from mee, I pray
thee, a proud heart, teach mee
to become a foole in my selfe,
that I may be wise in thee:
Suffer mee not to measure the
mysteries of thy kingdom by
mine owne blinde reason and
corrupt affection: but giue me
grace to deny my selfe, and
to labour to bring mine owne
thoughts into captiuitie vnder
Christ, that I may not dare
to oppose mine owne conceits
and fancies vnto the maiestie
of thy truth reuealed in thy
Word. Giue vnto the Prea-
cher,

cher, a doore of utterance, that
hee may open his mouth bold-
lie, to publish the secret of thy
Gospell. Direct his tongue
that he may speake vnto my
conscience, and that if there bee
any close corruption lurking
in mee (as Lord, who can un-
derstand his faults?) the sear-
ching power of thy word may
discouer it, and rippe it vp e-
uen to the very bottome. And
boughsafe vnto mee that meek-
nesse of spirit, and such calme
and peeing affections, that
I may not repine nor mur-
mure at reproofe, but may
loue him rather that rebuketh,
and may take it as a speciall
sauour from thee, that I am
not suffered to goe on in sinne,
nor giuen ouer to mine owne
corruptions. In euerie point
of

of holie doctrine taught mee,
make mee to remember who
it is that speaketh by thy mouth
of man, that I may receiue
the word as a messenger from
thee, whether it be comfort,
or reproofe, or instruction,
and so may give it that reue-
rence and that awefull respect
which is due vnto thy holy ora-
cles. And because, O Lord,
as I am naturally forgetfull,
so the diuell watcheth to catch
away the word as soone as it
is deliuered, therefore I pray
thee to stablish my memorie,
that I may hold fast thy blessed
truth, and may alwaies haue
it in store against the time of
neede.

To this end, make a mee
carefull in the vse of all good
private meanes, such as are
Prayer,

Prayer, Meditation, Conference with others, as occasion shall require. Beget in me a godly discretion, that I may diligently search the Scriptures, whether the things I heare, are so, and may try all things: neither rashly reiecting, nor suddenly belceuing whatsoeuer is deliuered. And when I haue found thy truth, so stablish my heart, that I may not waue nor bee caried about with euery wind of doctrine, but may continue in the things which I haue learned, labouring daily to be ledde forward vnto more perfection. And sith hearing and knowing without practice do but encrease vnto more condemnation, therefore (O Lord) do thou so water that which I heare,

with

with thy heavenly deaw, that
it may bring forth much fruite
in my life, and that I may be
a credit to my profession, and
no disgrace nor slander to thy
truth: Grant all these things
for thy deare Sons sake Iesus
Christ: to whom with thee and
thy blessed Spirit, I desire to
ascribe all honour & glory, now
and for euer, Amen.

After the hearing of the
Word.

S Tirre me vp (O Lord)
I humble pray thee,
to an vnfeined and
sincere acknowledge-
ment of thy kindnesse, who
hast now beene pleased, not-
withstanding my former in-
profi-

profitablenesse, and slight estimation of thy holy word, yet to vouchsafe mee the comfortable libertie of enioying it. How iustly mightst thou long since, for my great contempt, haue made my heart fat, giuing mee ouer into a reprobate sense? What other thing haue I deserued of thee, who haue from time to time bene such an inreuerent, negligent, and carelessse hearer? Yea (Lord) euen my last carriage, in that holte exercise which I haue now bin at, hath been so farre different from that became me, that thou maist iustlie make thy word to bee a saunour of death vnto mee: But (O gracious God) thou which art good vnto mee, in making me to see my owne defects, bee mercifull also in giuing

giving mee a heart to lament
them, and suffer thy selfe in Je-
sus Christ to bee intreated of
me, freely and finally to remit
them. Let neither them, nor a-
ny other of my sinnes stand at
this time betwixt mee and thy
blessing: but vouchsafe to wa-
ter the seed of thy word cast in
to my heart, with the dew of
thy heauenly blessing, that it
may not be made vnfruitfull,
but may work mightily in me,
to þ enlightning of my minde,
to the setting of my indgment,
to the comforting of my heart,
to the reformation of my cor-
rupt affections, and to the lea-
ding me on vnto more & more
perfection.

For that end, make me both
mindfull and careful to vse all
those good helps, which thou hast
C sanct-

sanctified to the rubbing vp of
our memories, & to the quick-
ning of our dull and slow af-
fections: such as are busie and
serious meditation in the clo-
set of mine own heart, humble
conference with others, dili-
gent searching the scriptures,
to find out the ground and cer-
tain proue of things deliuered.

And when matters are
made plaine vnto mee, and
prooues to mee to bee thy ex-
presse revealed will, graunt
that I may yeeld my full assent
vnto them, not once daring to
measure them by the crooked
rule of mine owne corrupted
reason: and not onely so, but
that I may loue them, and
embrace them, and hide them,
and lay them vp euen in the
midst of my heart, and may
likewise

likewise binde my selfe to the speedie and constant practice of them : that so I may not be in the number of those which make a shew of Godlines, but deny the power thereof, and which heare much, but reforme nothing, and so doe both disgrace religion, and heape vp wrath against them selves; but that I may haue my fruite in holinesse, being both an ornament to my profession, and a means of winning others by my pure and blamelesse conversation.

I knowe (O Lord) that to performe this, will be a seruice of no little difficulty. My flesh which is ever lusting against the Spirit, will rehell, I shall be apt to grow wearie of working, euill men will deride

me, and I shall be a matter of
scorne to the vngodly: sathan
will finde out many hindran-
ces, and many means by which
to make good duties irksome
vnto me. I beseech thee there-
fore to furnish mee with that
holy resolution, and with that
spirit of courage, that I may
neither delay to begin, when
thou commandest to set for-
ward, nor yet may breake off
where thou requirest continu-
ance of obedience: but that my
course may be like the waie of
the righteous, which like the
light, shineth more and more
vnto the perfect day: so shall thy
Name be glorified, mine owne
soule comforted, and others e-
dified by my good example, and
I more and more occasioned to
blesse and praise thy Name in
Jesus

Jesus Christ thy Sonne, and
my Saviour, Amen.

Another of the like nature
respecting the Sacrament of
the Lords Supper.

(. . .)

I Am taught (O Lorde)
that without thee I can
do nothing, and that all
mine endeavours are in
vaine without thy blessing. In
due regarde therof, I am
become a humble suer unto
thy Mercie, that thou woul-
dest bee pleased to prosper and
to direct my present purpose
of communicating at thy Ta-
ble. It is thy will that I
should often come unto this
holie banquet, for the streng-

thening of my faith, and for
the preservation of the memo-
rie of Christs death. O Lord,
strike my heart with reuerence
vnto it, as vnto thy ordinance,
and as to a feast to which thou
hast tied thy more especial
presence, that I may not dare
to presse in before thee vnpre-
pared. Before I come, teach
me to grove into a verie strict
examination of mine owne
Soule, that I may see how I
haue liued, and in what mea-
sure I am furnished for so
waighty a service. And because
I knowe that the more I
looke into my selfe, the more
I shall see mine owne naked-
nesse and deformitie, there-
fore I pray thee to supplie me
from thy infinit fulnesse: Give
me a thorough vnderstanding
of

of the miserie of my estate,
who am by nature a childe of
wrath as well as others. Make
mee to see the hainousnesse of
those innumerable euils, and
grosse sinnes, which I haue
multiplied before thee from
time to time: nay, which I
haue runne into since my last
presenting my selfe before thee
at thy board, when I promi-
sed better obedience. O canke
my Down heart to bleed with-
in mee, when I thinke vpon
mine owne scantnesse in good
duties, and vpon my delight
and forwardnesse to trans-
gresse. Make mee to be acha-
med and euen confounded in
my selfe, for those many triu-
nities which from my corrupt
and unreformed heart, do con-
tinually breake forth into my
out-

outwardman, euerie member
being a verie weapon of vi-
righteousnesse to doe service
vnto saſan. Thus (O Lord)
shall thy mercies in Chriſt be
ſweet vnto me, & I ſhall come
with an hungering & thirſting
ſoule vnto thy Table. And I
pray thee to increaſe in mee
that giſt of faith, that I may
both come to this thine ordi-
nance with a deſire to enlarge
it, and may alſo ſeele it to re-
ceiue ſtrength and growth of
aſſurance of mine owne perſo-
nall and particular intereſt in-
to the death of Chriſt. Remove
farre from mee all ſwelling,
diſdainefull, and vncharita-
ble affections: O Lord, this
is a feaſt of loue, & to it a ma-
licious and reuengfull heart
can be no welcome gueſt. and
when

When I haue presented my
selfe at thy table, I beseech thee
to restraine my idle and gad-
ding thoughts, draw them to
the earnest and serious medi-
tation of that which is the life
of y^e Sacrament, the death of
my Sautour. Rabbish my loue
with y^e adimiration of his loue,
that should giue him selfe to die
for mee a most vile, vnworthy
and sinfull creature. Stir me
vp, enen to bow y^e consecrate
my selfe for ever vnto him that
hath boughsased himselfe to be
a sacrifice for me. And after I
haue receiued these pledges of
thy loue, and seales of thy fa-
uour in thy dearest Sonne, I
make me truly thankful to thy
maiestie, and careful both at the
present, and euerafter, to shew
forth the fruits of thankfulness

in an holic and religious con-
 uersation, to thy glorie, the good
 of others, and mine owne eter-
 nall comfort in Iesus Christ
 my Saviour. Amen.

Presently after Receiuing,
 before the Thankelgiuing by
 the whole Congregation, a
 man may secretly lift vp
 his soule on this
 fashion.

Affect my heart (O
 Lord) with this car-
 dence of thy loue,
 teach mee in it to see
 the riches of thy grace, who art
 pleased for my weakenes sake,
 by such familiar meanes to si-
 gure out befoze me, and to seale
 vp vnto my soule a treasure
 of

of that infinite worth, as is
thy fauour in Iesus Christ. O
that I may as sensibly feele
his death to be sweet vnto my
soule, as I doe these creatures
of bread and wine, to afford a
pleasing taste and refreshing
to my bodie. O Lord encrease
gine mee such a feeling. And
now (O heauenlie Father)
suffer mee not to depart hence
forgetfull of thy kindnesse: but
grant that I may now at this
instant euen covenant with
mine owne soule, to walke in a
better course of hely obedience
then heretofore, respecting all
thy commandements, and en-
deuouring alwaies to haue a
cleare conscience before thee
and before all men: that so,
glorifying thee in this life, I
may bee glorified with thee
in

So A Helpe vnto

in thy kingdome, through Je-
sus Christ. Amen.

Before a Iourney.

O Lord, thou hast gra-
ciously promised in
thy word, to be with
me whither so ever I
goe, and that those ministring
spirits, thy holie Angels, shal
pitch round about mee, and
beare me in their hands. A glo-
rious and a comfortable priui-
ledge I confesse this is, that I
who am by nature a childe of
wrath, and a berie bassall of
Sathan, should bee assured
of so high a band of heauenlie
protection. I pray thee now at
this time to make good this
thy mercie to mee, heeing by
need.

necessarie businesse to tranell
from mine owne place. I can
not be the perils, to which, both
by nature and by desert, I am
subiect: no man is able to num-
ber them, or by his owne
strength and policie to auoide
them. Compasse thou me with
thy fauour as with a shield, go
before me as thou didst of olde
before thy people in the wilder-
nes, it is only thou which canst
make mee to go and come in
safetie. Some put their trust in
outward helps: but cause thou
mee to remember thy Name,
and to make thy truth to be my
shield and buckler. A horse is a
vaine helpe, and shall not deli-
uer any by his great strength,
neither is the mightie man sa-
ued by his power. It is better
to trust in y^e Lord, then to haue
confi-

confidence euen in Princes.

If thou (O Lord) bee my light and my saluation, whom shall I feare? If thou be the strength of my life, of whom shall I be afraid? Let this (I pray thee) be the anchor of my soule, both sure and stedfast: suffer no power of Satan to remooue my faith from this foundation. Howbeit (most holy Father) if it shall be thy pleasure, in this my journey, to bring some crosse vpon mee, either by making mee a prey to spoylers, or by some other hazard: I beseech thee, prepare me to it, giue me patience and comfort in it, and an holy assurance, that no outward inconuenience can separate me from thy loue in Christ Iesus.

Make me alwayes mindfull
of

of this, that thy saour must
not be measured by these out-
ward accidents: and cause mee
euer to hold fast this rule, that,
All things shall work together
for the best vnto thy seruants.
And (O good God) as in my
travails, I am desirous of thy
saour, so teach mee (I desire
thee) to make conscience of thy
feare: that as I expect and
crave protection from thee, so
I may apply my selfe to peeld
obedience to thee. Wherefore
when I am alone, grant that
I may possesse my heart with
holy thoughts, and may dili-
gently watch over my selfe, for
the preventing of all corrupt
and vnclean cogitations. Let
mee neuer presume vpon the
advantage of secretie, or of
my being not knowne by face

in

in the places where I come, to do any thing that shall be contrarie to the profession of a Christian.

And if I light into the company of others, make me careful to seeke opportunities of doing good, and that I may neuer frame my selfe to the humors of profane persons, but in a godlie discretion may so carrie my selfe, as that I may neither wilfullie make my selfe a scoorne vnto the wicked, neither yet may for any respects doe ought which may either wound mine owne soule, or make them think that I am of the same unreformed disposition with themselves.

Thus (Lord) in an assured expectation of thy gracious guidance, I betake my selfe

selfe to mine intended course,
and commend both it, and
these my requests vnto thee,
in the name and worthynesse
of Iesus Christ, my onely
Mediator, and Redemer, A-
men,

After a Iourney.

Ferre be it from mee (O
Lord) that I should
crave mercies of thee
in my necessities, and
then forget to shewe my thank-
fulnesse for them when they
are bestowed. Gracious hast
thou been vnto mee, from the
beginning of my life euen vnto
now. As soon may I num-
ber the sand of the sea, as make
an exact rehearsall of all thy
fauours.

sauiours. There is no day, or
houre of the day, or minute
of the houre, in which thy ble-
ssings are not renewed to-
wards me. Oh that I could be
so truly and effectually thank-
full as becommeth mee: Oh
that my hart within me might
euen melt for grieve, that I
haue passed ouer so manie of
thy kindneses without re-
garde. Behold, how now also
thou prouokest me to this du-
tie: Quicknen me (I humbly
pray thee) therunto. Make
mee diligentlie to looke backe
into the course & order of this
whole iourney, and to obserue
by degrees, how thou hast bles-
sed vnto mee: how thou hast
blessed my going out, and my
comming in, and brought mee
in peace to mine owne home.

Danie

Manie dangers might haue
swallowed mee vp, which yet
(through thy goodnesse) I haue
escaped. Sundrie times hath
there bene (such is the bzittle-
nesse of this house of claie
which I beare about mee) but
euen a steppe betwixt me and
death, out of the iawes where-
of, thy right hand and thine
arme haue saved mee. I can
ascribe nothing to mine owne
prouidence, neyther can I say
that my safetie is the rewarde
of mine owne deserving: Not
vnto mee, O Lord, not vnto
mee, but to thy name doth the
glorie belong. And now grant
(I beseech thee) that the sense
of thy loue, may beget in mee
such a loue of thee, and of that
which thou commandest, that
I may willingly and cheerful-
ly,

lie, and with full purpose of heart, deuote my selfe to thy seruice, accounting (as my dutie is) euerie new kindnesse to be as (it were) a new bond, and a fresh encouragement thereunto. Grant mee both this and all other needfull mercies, for Christ Iesus sake, Amen,

The Christians sure for
grace to liue vprightly in
his personall calling.

It is thine ordinance, O thou the wisest God, that euerie sonne of Adam, in the sweat of his face should eate his bread, thou hast fitted every man to glorie-
fie

ſie thee in ſome ſpeciall calling : thou wouldeſt not that any ſhould liue like an vnpoſſible burden of the earth, miſſpending his precious time, and waſting away thy creatures, doing no good to humane ſocietie. Wherein thou haſt giuen vs thine owne example : for euen thou workeſt hitherto : and albeit that thy great buſineſſe of creating all things, ended with thoſe firſt dayes, in which every particular was brought forth by thee in his proper kind, yet thy providence is neuer intermitted, in it neither ſleep nor ſlumber ouer taketh thee : And thy ſonne Chriſt Ieſus, whiles in the dayes of his fleſh, he humbled himſelfe to liue as a man vpon this earth, both in his
private

private life attended vpon a painfull trade, and when the time came of his publishing himselfe to the world, went about doing good, yea and with that cheerfulnesse, that it was meat vnto him, to do the will, and to finish the worke of him that sent him. And are not thy holie Angels also in continuall action, obeying the voice of thy word, and ministering for their sakes which shall be hers of life? Who am I then (O my God) that I should not reioyce, that it hath seemed good vnto thee, to ranke mee among other thy seruants, and to set me (as it were) my proper task vpon which to giue my best attendance?

Grant, I pray thee, that I may not grudge therat, as at
some

some vncasie burden put vpon mee, but that I may contentedly and comfortable vndergoe it, euen like that glorious creature, the sun, who hauing his tabernacle set him in the heauens, reioyseth like a mightie man to run his race. And seeing, O Lord, thou hast not placed mee in this calling for mine owne priuate good alone, but also for a more publique and common benefite, giue mee such an honest, sincere, and charitable heart, that I may determine with my selfe, neuer to seek, no nor yet willingly to receiue that gaue which cometh by the wronging, or wronging, or losse of others.

Let me euer remember that golden rule: Whatsoeuer I would

would that men should doe to mee, of doing euill so to them. Let it neuer slippe out of my minde, that the wages of vnrigh-
teousnesse, is put into a broken bag, & that as the good man shal giue inheritance vnto childrens children, so the riches of vanitie shall dimittly: and that thou wilt drawe, euill out of the belly of y^e oppressor, the substance which he hath deuoured: or if it doe continue with him, it shall be for his greater hurt, his owne ease shal slay him, and his prosperitie shall destroy him. Let me therefore, I pray thee, choose rather a little with thy blessing, then great reuenues with thy curse, and iudgement attending thereupon.

And if so be it shall be thy pleasure

pleasure to blesse my basket
and my store, & to increase my
portio by my honest industrie,
O keepe mee, I humbly in-
treat thee, that I may not set
my heart vpon it, let not my
riches be my strong citie, or as
an high wall in my imagina-
tion: but grant that as my lot
is enlarged, so I may be more
and more afraide of my selfe,
least the care of this world, and
the deceitfulnesse of riches,
should choake in me the seedes
of grace, and scale away my
miade from better things. And
therefore make it my care, good
Lord I beseech thee, to follow
my calling with that holie
measure, as that I may not so
farre ingulpe my selfe into the
businesse of it, that I should
abridge and scant my selfe of
If con

conuenient opportunities for
heauenly and spirituall purpo-
ses : and as I shall seele thy
hand to bee opened towards
mee, so open my heart and my
hand towards others : know-
ing, that as bee which scatte-
reth shall be more encreased,
so he that spareth more then is
right, shall surely come to po-
uertie. Ever make me to con-
sider thy all-beholding pre-
sence, that all things are naked
in thy sight, and that thou wilt
surelie bring forth to iudge-
ment euerie secret thing : that
so I knowing thee to be a wit-
nes to all my courses, my care
may bee to walke as in thy
sight, and to approue my selfe
vnto thee by an euē & vpright
behaviour. Vnto thee, O Lord,
the treasures of thy rich mer-
cies,

etes, and affoord vnto mee both
these and all other conuenient
and needfull graces, in answe
Christe Iesus sake. Amen.

His Petition to be armed
and prepared for af
flictions.

I Am taught (O heavenly
Father by thy holy word,
which thou hast lent vnto
mee to be my counsellor,
and to make me wile vnto
saluation, that I maie through
manie afflictions enter into
thy kingdom.

When I meditate vpon
the times and courses of thy
belie ones, which haue now
ended the dayes of their pilgri
mage, and are entred into rest,

I finde that they all passed,
thorough great tribulation:
Nay, Christ himselfe, the
authoꝝ and finisher of my
faith, did first suffer before he
entred into glorie.

Of this bitter cup therefore
must I also drinke, O Lord, if
I belong to the number of thy
chosen.

Those whom thou hast or-
dained to be vessels of honour
foꝝ thine owne vse, thou wilt
purge and scoure, and make
cleane by varietie of cros-
ses.

This I know (O my God)
and am perswaded of. But
now, when I looke into mine
owne heart, and consider mine
owne strength, I finde such a
base spirit of fearefulnesse, such
a strong affection vnto peace
and

and quietnesse, and such a loth-
nes and unwillingnes to bear
the yoke, that I cannot but
euen doubt with my selfe, what
will become of mee in the daie
of triall: when I heare of re-
proches in good name, losses
in goods, paines and tortures
in bodie, verations, & horrors
and perplexities in mind, ten-
tations by sathan, combats &
conflict with the feare of death
and of iudgement, my fleshy
doth euen tremble therat, and
O Lord (thinke I) who oz
what am I, that I should en-
dure the verie least of these?
Whither now shall I goe to
gather heart and courage, but
vnto thee, O thou preseruer of
man: and how happy were I,
if I could rightly esteeme this
happines of hauing such a free-

If I doing

dom of acceſſe vnto thy throne
of grace: Here therefore doe
I proſtrate my ſoule before
thee, earneſtly beſeeching thee,
in the name of Chriſt, to be
mercifull vnto mee in this be-
halfe. And firſt of all, O most
tender Father, becauſe ſuch
vaine cruells, doe bring with
them ſo much the greater
griefe, grant that I may often
(and that ſeriuſly) thinke vpon
the certaintie of afflictions,
and how vaine a thing it is for
mee, in the ſurging waues of
this worldie ſea, to promiſe
vnto my ſelfe continuall
peace.

Thus (thou bleſſing this me-
ditation vnto mee) the croſſe
ſhall neuer come vpon mee at
vnwares, my thoughts being
taken vpon with continuall ex-
pecting

pecting it. And then, O Lord, when thou hast thus framed mee to line as a man alwaies waiting for some triall, let it bee thy pleasure also, to furnish and to supplie mee with such graces as belong to the comfortable enduring it.

Giue mee a readinesse of heart, to submit my selfe alwaies to thy appointments, that I may neuer dare to repine or grudge at thy proceedings, giue mee a portion of strength proportionable to that weight which thou wilt lay vpon mee, that I droupe not vnder the burthen, that I faint not in my minde. Giue mee feeling of thy loue in Christ, that that may preuaile against all discouragements, and that I may in-

terpret it to be a fruite of thy
loue that thou doost afflict
mee.

Giue mee faith in thy pro-
mises, so firme that it may
not bee shaken by the storme,
nor I growe wearie or waue-
ring in waiting for thy mer-
cie to release mee. Giue mee
wisdom to iudge aright of the
reasons of thy trying mee,
and to make a holie vse of eu-
ery chastisement: giue me care
to store vp in the midst of my
heart, such comforts as thou in
thy word hast revealed for se-
uerall visitations, that I may
not be then to seek for comfort,
when I shall chiefly want it:
finally, giue me a stedfastnesse
of resolution to cast my bur-
den vpon thee, and to hold this
fast, that thou art bound by
thine

and the disposer of all things both in heauen and earth : We readie (I beseech thee) to heare the prayer of thy distressed seruant. Helpe my weaknesse, I entreat thee, & quicken mee to the performance of this dutie of calling vpon thy Name. I am euen ashamed of my selfe, to see mine owne faintnes, and how soone I am cast downe vpon euerie occasion. Praise me vp I (pray thee) and make mee to lift my heart towards thee, according to whose good pleasure all things come to passe. Is it not thou (O Lord) which hast layde these things vpon me : art not thou he who both giuest and takest at thy will : art not thou the Iudge which makest lowe, and which makest high : Shall I mur-

mure

more against thee, which hast
 such an absolute and uncon-
 trolable soueraignie ouer all :
 shal I receiue good at thy hand
 and not euill ? O keepe downe
 my repining & mutinous and
 discontented thoughts, assay
 the height & haughtinesse of my
 spirit, teach me how to be aba-
 sed & to haue want, make mee
 to see the vanitie of that which
 I was wont euen to admire,
 and to set my heart vpon. Let
 this abridgement be a school-
 master vnto mee, that I may
 learne by it to draw mine af-
 fections from these fading and
 transitorie commodities. O
 Lord, what is honour ? Is it
 not a blast, or as smoak which
 quicklie vanisheth ? What is
 wealth ? Is it not lighter then
 vanitie it self ? doth it not take
 her

her to her wings as an Eagle
and flie into the heauen : O
knit my heart henceforth vnto
thee : O blessed ffather, fasten
my affections on the things
which are aboue, where Christ
 sitteth at thy right hand: make
mee to lay vp treasure in hea-
uen, & to seeke after that king-
dome of thine, which cannot
be shaken : frame my heart to
the choice of the better part, of
which I can neuer bee depri-
ued. Let mee affect the true
honour which stands in the
faithfull seruice of my Sauioz.
Let me labor for that enduring
and durable riches, which con-
sists in the knowledge of thee,
and in the feeling of thy grati-
ous fauour. Suffer mee not (I
pray thee) so to limit thy pow-
er, as to thinke that thou art
not

not now able to supplie mee,
with the meanes which I was
wont to enioy, is taken from
me: but make me faithfullie
to consider, that thy hand is
not shortened, but that thou
hast enough in store for those
that loue thee. Thou art able
to giue me a great Deale more,
and after y^e hast exercised mee
awhile, to blesse my last daies
with more abundance then the
first: thou canst make the little
meale in the barrell not to
waste, and the small quantity
of oyle not to diminish: thou
canst cause a small thing to be
better vnto mee then great ri-
ches to the mightie, and a din-
ner of greene hearbes to be
more sauorie to me, then a skel-
led Ore to them. Where-
fore, I beseech thee restraîne
my

my desires, make me willing-
lie to submit my selfe to thy
wisedom : Let thy providence
and promise be my store-house
and the stocke that I relie vnto :
let this satisfie mee, that
though I lose all that I haue,
yet inasmuch as thou hast
once loued mee in Christ, I
shall neuer lose thy fauour.
And let not the beholding of
my children and family dishearten
mee, or make mee to cast
perils, and to say, Wherewith
shall I feed them ? How shall
I cloath them ? O Lord they
are better then manie spar-
rowes, and dearer vnto thee
then the lylies of the field: thy
promise of mercie is entailed
to my posteritie : O let my
faith rest vpon this foundation.
Prepare mee (I pray thee) to
further

further trials make n creadie
 by degrees to lose euen my
 life it selfe. if it may be for thy
 glorie. And thus, my Lord,
 desiring to reckon vpon this
 crosse (though my vntoformed
 nature doth gaine say it) a-
 mong thy chiefest fauours,
 I commend my selfe and my
 poore prayers vnto thee in
 Christ Iesus thy beloued son,
 and my beleeued Sautour. A-
 men.

A prayer, fitted to the losse
 of an especiall friend, as a
 Father or Husband,
 &c.

O Almighty Lord GOD,
 whose glorie is aboue the
 heaucens, and which hast thy
 dwell-

Dwelling on high, but yet aba-
sest thy selfe to beholde the
things in the earth, be pleased
euen for thy dearest Souers
sake. to cast downe thy com-
passionate eye vpon my afflic-
ted and grieved case. Comfort
(Lord) comfort, I pray thee,
thy seruants soule, suffer me
not to be swallowed by of dis-
couragement. Thou hast ta-
ken from me the verie staffe of
(mine estate, one, vpon whom
in the eye of flesh and blood)
all my comfort did depend: He
is now gone the waie of all
flesh, and hath made his bed in
the darke: yet thou, O Lord,
still liuest, thou art alwaies the
same, and thy peeres shall not
faile. O raise vp, I beseech
thee, my languishing and dis-
couraged heart, my drouping
thoughts:

thoughts : make mee to looke
towards thee, from whom al-
l comfort cometh. Hast
thou done this, and shall I
controule it? Is death thy mes-
senger, and shall I murmur
at his coming? Is my dearest
friend, whom I loued as mine
owne hart gathered vnto thee,
his appoynted moneths bee-
ing now expired, & shall I lament
his happines? Dost thou still
hold me with thy hand, & enen
compasse me about with thy
gracious prouidence, and shall
I distrust? Is thy purpose and
promise and power to be my
God, the same yet that it was,
and shall I be doubtfull, as
though I had made flesh mine
arme, or as if thou O al-suf-
ficient God, wert tied vnto
outward meanes? Must not

I also ere it be long make the
grave my house, and lie down
with others in the dust : Is
there not an assured hope, that
all that liue and die in the Lord
Jesus shall be ioyned together
after death, and at the last daie
be caught vp in the cloudes to
meete the Iudge in the ayre,
and after that to bee euer with
the Lord : I most earnestly
beseech thee therefore, O my
most gracious God, to moderate
my passionate and brutish
thoughts, to bring my violent
affections into a holy compass:
Let me not bee sorrowfull like
those which haue no hope,
make me to reioyce on his be-
halfe, whose pilgrimage is at
end, and whose Christian and
holie course dooth euen assure
mee, that thou hast receiued
G him

him into euerclasting habitations. Teach me to haue a holie and prepared longing for the date of my dissolution: And grant mee that grace and wisdom, so to loue those whome both Nature and Religion bind me to respect, that I may alwaies conforme and submit my affections to thy most wise and soueraigne disposings. To be without apprehension of such losses, I know by thy word, that it is impious: to be extreme and without measure in passion, is desperate: Keepe me, I beseech thee, in the mean, that my sorrowes may be tempered with comfort, and my heart may alwaies bee fixed surely vpon thee: Affoord me both this and all other needfull fauours, in and for the merits of

of my alone Saviour Iesus
Christ, Amen.

The Orphanes Lamenta-
tion.

Thy word (O Lord)
which is the word of
Truth and cannot
lie, hath testified of
thee, that thou art The helper
of the fatherlesse : Whereby
haue I (poore forsaken wretch)
taken heart vnto my selfe, to
flie vnto thy mercie-seat, and
(as it were) into thy lap, freely
to poure out my lamentati-
ons. Lest I am to the merci-
lesse mercie of this cruell
world : and death having clo-
sed the eyes of my dearest Pa-
rents, in whose sight I was
not

not a little tender, my estate in common vnderstanding is very miserable.

Some there are which will seeme to pittie mee, and who will sprinkle some common words of compassion on mee, but no truth of comfort cometh from them. Nay, euen those of neere acquaintance, and who during the life of my Parents, did professe the greatest loue, do now looke strangely on mee, and their behauiour and fashion is, as if they did not knowe me. Most true do I finde the saying of Salomon, that the friends of the rich are manie, and that the poore is hated euen of his owne neighbours, his friends will depart far from him, and though he be instant with words, yet they will

will not regarde him. When
in feare of oppression, I flie
vnto them which are armed
with authoritie to relieue me,
though I speake with prayers,
they answere roughly, and so
are their harts set vpon bribes,
that nothing but a gift in the
bosome will perswade them.
Thus is affliction added to my
miserie: but no man careth for
my sorrow. All this is through
thy prouidence (O thou which
sittest at the stern and disposest
all things): I know that out
of thy mouth, and from thy
decree, proceeds both good
and euill. Whither then shall
I look, but vnto thee that hast
smiten mee? Who can brybe
by my wound, but onely thou
that made'st it? I lift vp there-
fore my heart with mine eyes

and haues, to thee that dwel-
lest in the heavens : As the
eyes of seruants looke vnto
the hands of their Masters, so
shall my eyes wait vpon thee,
vntill thou haue mercie vpon
mee. I am sure (because thy
word hath so assured me) that
thou wilt not forsake for e-
uer, but though thou sende
affliction, yet thou wilt haue
compassion, according to the
multitude of thy mercies:
Thou puttest my teares into
thy bottle, all my grieuances
are noted in thy Register: My
sou'e shall therefore cleaue vnto
thee, and vnder the shadowe
of thy wings will I reioyce.
To thee I do commit my selfe,
vpon thee alone too I cast
my care, O (I beseech thee)
cast not off my soule : vpon
thee

thee haue I berne stayed from
the wombe, thou art he which
tooke mee out of my mothers
bowelles: Whom haue I in
heauen but thee? and I haue
desired none in earth with
thee: Thou shalt be the strength
of mine heart, and my portion
for euer. I see more and more
how good it is for mee to drawe
neere to thee: My friends haue
deceined me as a brook, and as
the rising of y^e rivers they passe
away, but with thee there is
no shadow of change. No man
did euer trust vpon thee and
was deceiued.

Friends may die, and return
to their earth, but thy peeres
endure from generation to
generation. Thou giu'st to
beasts their foode, and to the
young rauen's that cry: Thou

clothest the grasse of the field,
the verie sparrowes are re-
spectcd by thee. Am not I (O
Lord) much better then they?
O make me to depend vpon
thy goodnesse, and to knowe
that if I seek thee, I shall want
nothing that is good: Thy eye
is vpon them that feare thee,
and vpon them that trust in
thy mercy. The heartes of all
men are in thy hands, thou
madest euen the Egyptians
to fauour thy people: and as
thou causedst the verie rock to
yeld water for the thirst, and
the deuourer to affoord loode
for Sampson, so thou canst
turne the hearts of those that
most neglect mee, and make
euen strangers and men vn-
knownen to become kind vnto
mee.

Let

Let it bee my care to serue thee, and to walke before thee in vprightnes, and then I am sure with thee there is enough in store, and thy providing can not faile me. Stirre mee vp to seeke thy kingdome, and the righteousness thereof, and all things else shall bee supplied to my comfort. Assure my soule that thou art my father in Iesus Christ, then shall I be sure that thou hauing provided for mee a better inheritance, wilt not forsake mee for these outward things. Hearken (I beseech thee) to these desires of my soule, and breed in mee a stedfast expectation both of these and of all other needfull graces, for the merits of Iesus Christ my Saviour, Amen.

The Captiues prayer, taken by a forraine Enemy, or otherwise imprisoned for debt, or vpon any like occasion.

Out of the deepe places doe I call vnto thee (O Lord) let thine eares attend vnto the voice of my prayers. Behold, here I dwell in darkness: in the shadow of death, being bound in miserie & yron, and feeding vpon the bread and water of affliction. Closed I am in prison and cannot get forth. I do knowe and confesse that thy iudgements are right, and that thou hast afflicted mee wisely. Full idly and vaine-lye did I spend my pretious time
in

in the day of my libertie, walking in the way of mine owne hart, seruing lusts and diuerse pleasures. To be tye'd to the duties of my calling, or otherwise earnestly & busilie to follow any course that might bee for thy glory, it was a burden & a grief vnto me. Many other sinnes there are, of which I am guiltie before thee, which haue deserved both this, & a far greater punishment. yea euen to be held vnder darknes in euermouing chains, and to be plunged with sathan & his angels. into the lake which burneth wth fire & brimston world without end. But (Lord) there is plentie of mercy with thee, & thy compassions faile not, thou art good and gracious, & of great kindnesse vnto all them that call vpon thee.

thee. Give eare (I beseech thee) to my prayer, & hearken to the voice of my supplication: Let the beames of thy fauour shine into this desolate and comfortlesse place, with which I am enclosed: Refresh and reioyce my distressed & grieued soule, for vnto thee doe I lift vp my soule. Locke downe from the height of thy sanctuarie, and beare the mourning of the prisoner. Sanctifie this great crosse vnto me, that it may be a means to humble me, and to bring mee to a thorough sight & sense of mine owne delinquencies: Sweeten it also with the comfortable taste of thy fauour and love in Christ. And although my bodie be straitned, yet enlarge my spirit, that I may now be more seruent in prayer,

er, more strong in the desire
and longing for thy grace then
heretofore. Suffer me not to
growe wearie with waiting
vpon thee, or with looking or
expecting for thy mercifull
goodnesse in my deliuerie.

Let me not presume so farre
as to take vpon me to prescribe
thee how to deale with mee,
or when and by what meanes
to enlarge mee: But grant
that I may both contented
lie and quietlie tarie thy ap-
pointment, assuring my selfe
that when thou shalt mee to be
more fitte for libertie then for
restraint, thou wilt bestowe it
on mee. In the meane time,
proportion (I pray thee) my de-
sires and affections, to my pre-
sent meanes: As I haue but
little, so make me contented
with

with a little: and as my diet is but coorse, my lodging but breasie, & the ayre not so sweet as I was wont to enjoy, so frame my mind and bodie to a patient bearing of all these displeasing inconueniences: Make mee often to meditate and thinke wth my selfe, that if such a prison as this, in which a man may finde some intermission of sorrowe, and out of which hee may conceiue hope of deliuerie, be so irksome to mee. then how woefull is that Dungeon of hell, whercof the Prince of darknesse is the keeper: and where, as the torment is ceaselesse, without all intercourese of any refreshing, so it is endlesse, without all possibilitie of getting from it. And then, O Lord, let this meditation

tion worke with mee, both to the humbling of my soule, whose desert it is to bee eternally thnt vp in that loathsome pit, and to the enlarging of my thankfulness vnto thee the God of mercie, who hast sent thy sonne, to free mee from that intolerable captiuitie. Cause mee withall (I beseech thee) to bee as sensible of my bondage vnder the tyrannie of sin and satan, as I am of my detainement in this present bondage: and as desirous to be drawne out of it into the glorious libertie of thy children, as I now am, to be freed from this imprisonment: and if it shall hereafter be thy pleasure to restore mee to my desired freedom, O make me euer mindful of thy bowes and promises
of

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of good things, with which I
am not ready to bind my selfe
vnto thee: that so thy mercie
may neuer be forgotten by
mee, but may be euer fresh in
memorie to quicken mee to
the diligent and faithfull seruice
of thee, who art the onely God,
in three persons, the Father,
the Son, and the Holy Ghost,
to whom be honour and glo-
rie, might, maiestie and do-
minion, world without end
Amen.

The flaudred person, la-
den with vniust reproaches,
thus commendeth his
case to God.

Great is my grieffe (O
Lord) neyther is it to me a
small

small veration, to see how wicked men haue sharpened their tongues against mee. They doe shoot out bitter wordes like arrowes, and wound me with their multiplied lies, as with a razor that cutteth decentfully: and as dead flies do cause to stink and putrefie the oymment of the Apothecarie, so do they make my good name to become even vnlauierte amongst men. O how bitter is this vnto me, euen as gall, and how both my soule euen pine awake within mee to consider it? Yet (O gracious God) why should my spirit bee so perplexed in mee, hauing such freedome of accesse vnto thy Maieste? Thou art set in the throne of righteous iudgement, these cloudes and mists
of

of foule reproaches, cannot
hide the truth of my cause from
thy all-seeing eyes. To thee
therefore do I appeale; and in
thee do I put my trust: iudge
thou me according to thy right-
teousnesse, and according to
mine innocency that is in mee.
I confesse (O Lord) that in thy
sight I am a most vile, and
wretched sinner, and that if I
should dispute with thee, I
could not answer thee one
thing of a thousand. Therefore
in the case betwixt thee and my
soule, I will lay my hand vpon
my mouth, and abhor my selfe
in dust and ashes.

But as for these mine ad-
uersaries, whose tongues are
as the conies of Juniper, in re-
spect of them, thou knowest
mine vprightnesse, and how
vnttrue

but true these things are which they put vpon me. And indeed this witnes of my conscience is my chiefe reioycing, and with it I do secretly solace my selfe against all their most bitter and poisonfull accusations.

This maketh mee to haue boldnesse towards thee, and with comfort to trust vnder the shadow of thy wings, buttill these afflictions ouer-passe. Send thou from heauen and saue mee from the reprooche of these that would swallow mee vp: keepe mee secretly in thy Tabernacle from the strife of tongues.

Furnish mee with patience (I beseech thee) untill thou please my cause and execute iudgement for me: repress my tumultuous and swelling spirits,

rits, that I may not render euill for euill, nor rebuke for rebuke, but that I may heartilie pray to thee. euen for my most vehement accusers. And (O Lord) if they belong to thee, open their eyes that they may see their error, touch their hearts, that they may bee sorrie for their bitterness : Otherwise, if they bee such, whom thou (who vnderstandest all things) dost knowe to bee incurable, repress their rage (I praise thee) let their liuing lippes be made dumbe, which cruellie, proudly, and spightfully speake against the righteous. As for mee, vphold me in my integritie, stablish me in euerie word and good worke, enable me to such an holy & blamelesse conuersation, that those which re-
proach

proach mee as an euill doer,
may either bee won vnto thee
by my good example, or else
may be made ashamed when
they bee not able to blame my
behavioꝝ in Christ. Teach mee
to remember that this is not
the one halfe of that which I
must suffer for thy sake, if I
will be faithfull, that so I may
resolue to sacrifice not my good
name onelie, but even my life
it selfe for thy glorie.

Thus, O Lord, relying
vpon thy promised readinesse
to heare the prayers of thy
seruants, haue I heere
poured out my soule before
thee, beseeching thee to vouch-
safe a gracious audience, both
to these and all other my hum-
ble suites, not for mine owne
sake, but for thy Honour and
my

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my Sauiours sake Christ Ie-
sus, Amen.

The Persecuted for a good
& righteous Cause, & brought
into hazard, both of his li-
bertie and life, is di-
rected thus,

I See now, O my most
gracious God, and in Je-
sus Christ most kind and
louing Father, the truth
of that which thouthy selfe hast
reuealed in thy blessed word,
euen that All that will liue
godly in Christ, shall suffer per-
secution: Thy beloued Sonne
told his disciples, y they should
haue in the world much trou-
ble, and bee vered and hated,
and continuallie molested for
his

his sake. And now (Lord) it is thy good pleasure to call mee vnto this seruice, even to beare witnesse to thy trueth by my suffering. Much weaknesse I acknowledge, that I finde in my selfe, to stand out in so lust a quarell, much vnworthynes to bee aduanced to such an honour. Before thee therefore do I cast down my selfe (for from thee is euery perfect gift) beseeching thee to make thy power apparant in mine infirmities: and to strengthen mee, poore wretch, that I may cheerfully take vp my crosse and followe thee.

Breath into me, by thy spirit, the saving knowledge of thine vndoubted truth, that I may bee firmly settled therein, and fully assured of the goodnesse

nesse of that cause, which I
am called to maintaine.

Out of the mouth of babes
thou hast ordained strength,
thou canst make euen the vn-
learned, and the men without
knowledge to speake, to the
astonishing and amazement of
the mightie: It is thy inspira-
tion y^e giueth vnderstanding.
Endue me with courage, that
I may speake of thy testimo-
nies before kings, and may
not be ashamed: Deal with
all, my zeale & boldnesse, with
such meeknesse and reuerence,
that there may be in my beha-
uour no appearance of vaine
glory, but that all may see, that
it is the honour of thy Name,
and the defence of thy truth
which I seeke for. Ground mee
so sure vpon the rock of truth,
thy

shed so abroad thy loue, and the
feeling therof into my inward
parts, giue mee that earnest of
my future inheritance. & that
taste of the powers of h would
to come, that no windes or
storms, either of plausible per-
suasions, or of hard & cruel vi-
sage, or of varietie of torments
set before mee, may be of any
force & power to remove mee.

Drawe my meditations of-
ten, vnto the Prince of my sal-
uation Iesus Christ, who was
also consecrated through af-
flictions. Enable me to learne
by his example, to indure the
crosse, and to despise the shame
for the ioy that is set before
mee. Let mee neuer forget it,
that if I suffer as a Christian,
I am a partaker of his suffer-
ings, I beare his marke by

h

on

on mee, and that this light affliction which is but for a moment, shall cause vnto mee it being the way which thou hast landed out to heauen, a farre most excellent and eternall weight of glorie. And when I feele any cowardlie feare to surprize mee, and my selfe almost ready to faint in my mind, thou bring it to my remembrance, that if I deny thee, thou wilt deny mee also, if I cast away my confidence, thou wilt also cast mee off at the last day. And saying without thee I can doe nothing, make mee earnest in prayer, and a continuall petitioner to thy Maiestie, from thee to be supplied with all necessarie graces, such as thou knowest to beo fit for my present case.

Take

Take from mee all trusting
to mine owne sufficiencie:
open mine eyes that I may
more and more see mine owne
feantnesse, and the weakenesse
that is in mee for weightie ser-
uices: Make me to know that
my full dependance vpon thee,
shall be my chiefest stay: and
that as without thee, I cannot
stand, so being byheld by thee,
I shall not miscarrie. And if it
shall be thy pleasure to deliuer
mee from this question which
I am now come into, and to
restore me to my wished peace,
pserue me, I pray thee, from
securitie, stir me vp to make
provision for some greater
honour, rememb'ring still, that
without being faithfull and
constant vnto death, there is
no hope to receive the crowne

of life. All these mercies, and
whatsoever else thou knowest
to be needfull, reach out vnto
mee, I humbly pray thee, e-
uen by those promises of grace
which thou hast made, and offe-
red in the Mediatour of grace
and glorie, Iesus Christ, A-
men.

Some barren Hannah, or
childlesse Elizabeth, desiring
to be blessed with fruit of
body, prayeth
thus,

Neither am I the first
(O most mercifull
Lord God) whom
thou hast thus affli-
cted, neither am I without ex-
amples

amples of holy persons who haue both lured vnto thee for comfort in such an occasion, and haue bene heard also of thee in that they desired. This is no little ioy vnto my grieved heart : for as I am certified hereby, that I may thus bee chastened, and yet be deare and precious in thy sight : so I doe also from thence conclude, that thou both art able to release me, and wilt likewise, if thou see it in thy wisdom to be convenient for me. To thee therefore do I make my moane. O Father of mercies, and God of comfort, be not deafe, I beseech thee, to my prayers. Looke favourably, and with a compassionate eye vpon the trouble of thy handmaide. It hath hitherto bene thy pleasure

sure to shut by my tomb, and
to denie mee that comfort by
children which thou hast bound
safed vnto others. Humble me
(I pray thee) vnder thy hand,
and grant that I may trolie,
and sincerelie, and feelingly,
acknowledge, that though
this be no little crosse, yet it is
nothing to that which I haue
deserued. It is true, I confesse
with thee, to punish my bar-
rennesse in grace, and my
fruitlesnesse in holie things,
with this want of outward
increase.

Make mee (O good God)
as sensible of my spirituall
defects, as I am of these bo-
dily afflictions. And as it is
reported of thee in thy Word,
that thou makest the barren
woman to dwell with a fami-
lic,

his, and to be a ioyfull mother
of children; so make vna (a
humbly crone of thee in Jesus
Christ) an example of thy
mercie herein. Let mee be
as the fruitfull vine on the
wallies of my husbands house,
and let (at the least) one olue
plant spring out from mee, to
stand about his table. The
fruite of the wombe is thy re-
ward; of thee alone do I de-
sire it; from thy mercie only

doe I expect it to arise. And good Lord, bee pleased
so to order and to direct my be-
sire herein, as that I may not
in this desire have outwarde
contentment anello, but that
my chiefe respect may be, that
by mee, thy Church may be
increased, and that out of me
may procede such an one by

thoum thy glorie may bee furthered, and the honour of thy name advanced amongst men.

Teach me withall, so to referre my desires to thy wisdom, and to submit them to thy gracious disposing; that if it shall seme good to thee, not so grant this my request, I may not murmur against thee, but may patiently and quietly beare whatsoever either in this, or in any other kind thou shalt lay vpon mee. Let mee consider, that though this which I now craue bee a favour not to be despised, yet that thou hast in those better blessings to thy seruants, even spirituall blessings in heauenly things: stirre me vp to seeke these especiall, and
with

with Mario, to chuse the better part, which shall neuer be taken from those which once enioy it. And because I haue so great a desire of encrease, let it be my care, both in mine own particular, to vse all good means, by which I may encrease in grace, and touching others also to laboꝝ & encrease of thy kingdome, by prouoking, perswading, and through my good example, winning and drawing them vnto thee. So (Lord) being by reason of this crosse) a woman troubled in spirit, out of the abundance of my complaint, I haue poured out my soule before thee, submitting my selfe in all humilitie to thy appoyntment, who makest all things to worke together for the good of

those

those to whom thou dost lovie in
 Iesus Christ, to whom be praise
 both now and ever, Amen.

A Prayer applied to the
 state of a man inwardly per-
 plexed with the horrour of sin,
 with doubtings of Gods lauer,
 and with the tentations of
 Satan tending to
 despaire.

O Thou most pitifull
 God, and to those
 whom thou lovest in
 Iesus Christ, most
 tender Father, neuer did there
 any poore chafed Hart bray af-
 ter the riuers of water, so as
 my distressed & amazed soules
 panteth after thee. Oh that

I had faith to lay holde vpon
that most sweete promise, by
which thou callest all that are
freemie and ladye to come vnto
thee: I haue I would, I would
approach vnto thy gracious
presence, and happye see me
to my selfe, if I might taste
though but (as it were) some
crummes of thy rich mercie.
I see I thinke that all thyngs
which I see in the world, and
which the sonnes of men doe
dote vpon so exceedonglie, are
but dunge and drosse in compa-
rison of thy fauour: Whi that
I might be but one of the low-
est of thy saints, or as it were
a scrutour or dooze-keeper a-
mong thy holy ones. Thus
see thy mercie, I admire it, I
prefer it in my choice before the
greatest treasure: but when I
would

would applie it to mine otone particular case, Oh. what a world of discouragements doe I meet with: My sinnes doe take such hold vpon mee, that I am not able to look vpon thy are so manie, yea, more in number then the haire of my head, that my heart doth euen faile me to consider them.

When I thinke how my soule and spirit is fraughted and defiled euen with whole millions of profane, hardened, secure, vicious, worldly, and vnsanctified thoughts, how manie offers of grace I haue neglected, how thy forbearance hath been abused by me, how I haue beene a reproach and slander to thy Gospell, how dead and lumpish and false hearted I haue bin in thy
ser.

service, how barren in good
workes, and what little proce-
dings I haue made, going ra-
ther backward then striving
vnto more perfection, how I
haue contented my selfe with
shewes of godlinesse: when
(I say) I thinke vpon these and
other my grosse and palpable
enormities, I cannot but be-
teefle & condemne my selfe,
neither can I believe that it is
possible for so vile a wretch as
I, to be admitted into thy fa-
uour. Sometimes I conceiue
some little hope, and I seem to
my selfe to haue some taste of
thy fauour, and some kind of
assurance that I am dear vnto
thee in thy Son: but suddenly
my comfort vanissheth, my
hope is overclouded with per-
plexed doubtings, and I am
well.

well nere swallowed by with
more despair. Can anie mor-
tal man (thinke I) knowe the
munde of God: or if some bolle
person may be so farre graced,
as to understand Gods pur-
pole touching him selfe: is it
possible that so vile a creature
as I should come to such a
high prerogative?

Can the Spirit of the Lord
dwell in such a stinking and
polluted soule as mine? Will
hee vouchsafe to giue mee an
assurance of Gods fauour?
Or if I might knowe nolo
that I am in the state of grace,
what assurance can I haue,
that I shall so continue, being
beset with manie imperfeci-
ons? Thus, O Lord, mine
owne thoughts appella me,
and mine own soule doth plead
the

the case against it selfe: yet
ther to Sathan, the ancient
enemie of thine elect, wanting
to adde affliction to my mis-
erie: not: yet of sinners.

Wherefore his manner
hath beene, to intice and to
prouoke mee vnto sinne, by
hiding and conering the vglie
and most loathsome face therof,
and to beare mee in hand, that
it was a verie easie thing to
repent, and that also thy sauing
(O Lord) might bee procured
by and by.

But he enlargeth my coils,
and makes my sins to appeare
before my conscience: in most
terrible and hideous shapens he
tellet me, that my hypocrisie
is apparent, that the guile of
my heart is written in great
letters and cannot be denied,
that

that it is now in vaine for me
to sue for grace, there being no
hope of merrie left for such
offenders: that it is to no pur-
pose for mee to pray: for as I
cannot pray as I should, other-
wise then in hypocrisie, so nei-
ther (if I could pray aright)
can there bee any accesse vnto
the throne of grace for the re-
quests of such a trespasser.

Notwithstanding (O most
gracious God) euen in despite
of his suggestions, and amidst
all those discouragements
which mine owne heart muste-
reth against mee, I doe here
adventure my selfe to thy
most glorious presence. If I
shall find fauour in thine eyes,
shew me the light of thy coun-
tenance and I shall bee safe.
If thou say, I haue no delight
in

in thee : behold, here I am, doe
to me as seemeth good in thine
owne eyes. I know that
thou hast spoken in thy word,
namely : that if I draw nere
vnto thee, thou wilt drawe
nere vnto mee, and that thou
wilt fulfill the desires, and ac-
cept the vnexpressible groanes
and sighings of thy seruants :
Truly it is, O Lord, I dare
not say that I draw nere vnto
thee as I should, or that my
desires are such as they ought
to be, or that I groane vnder
my sinnes with such an effec-
tuall and pearcing feeling as
is fit. and yet thus I am content
: All that I am able to doe,
and that in much weaknesse,
is to cry faintly vnto thee, Oh
drawe mee, and I will runne
after thee : make me to desire
thy

thy mercy in sinceritie, bruse
my heart, that I may yeeld out
manie vndissembled sighings
after thee. Yet (O Lord)
though there bee in mee but
such poore beginnings of grace
suffer mee not (I beseech thee)
to cast away my confidence:
I am well assured that thou
hast not forgotten thy pro-
mise of not breaking the bru-
sed reede, nor putting out the
smoking flax, and blessing in
blessing vnto those which hum-
ger after righteousness.

Is it possible, O Lord; that
thou shouldest leaue off to be
gracious, and shut vp thy ten-
der mercies in displeasure?
Didst not thou send thy Sonne
into the world, to die eternally
for chiefe sinners? Is it not true,
that where sin abounds, there
thy

thy grace aboundeth much
more: Could I ever so much
as trulie desire reconciliation
with thee, vntlesse thou didst
worke it in mee?

Is not this request, Lord
helpe my vnbeleefe, the va-
rie voice of thy Spirit within
me? Could I complaine of
the hardnesse of my heart, or
sincerely loath mine owne cor-
ruptions, as being displeasing
to thy Maiestie, if thine owne
finger had not effected it?
Should I feele such a combat
in my soule, and such a tumult
within mee, if thou hadst not
truly begunne to drawe me to
thy selfe? Should satan so
continualle molest me, and so
eagerly pursue me, with varie-
ty of most malicious and sharp
assaults, if I were still held
cap

captive by him at his will.

Raise mee by therefore (O Lord, I pray thee, refresh my
defected and cast dolone soule,
perfect the work of grace which
thou hast begun within mee,
make mee to heare of ioy and
gladnesse, that the bones which
thou hast broken may reioyce.
Thou hast set me as a marke
vnto thy selfe, thou hast writ-
ten bitter things against mee,
and made mee to possesse my
former iniquities, thou hast
hidden thy face from mee, and
taken mee for thine enemye,
comfort me now according to
the daies that thou hast afflicted
mee, let mee behold thy face in
righteousnes, and restore vnto
mee the ioy of thy saluation.
Rebuke sathan, I most hum-
bly beseech thee: though thou
please

please to buffet mee with his
messengers, yet let thy grace
be sufficient for me, and make
thine owne power in reuiuing
mee, perfect and manifest by
my weakenes, which of it selfe
is ready to bee pressed downe
with euerie temptation. Giue
mee that holie wisdom, not
to belieue sathan, no, though
hee speake the truth: inasmuch
as he is the father of lies, and
neuer speaketh truth but for
a wicked purpose. And (O
Lord) as thou encreasest my
comfort, so withall encrease
my care, that I may not fall
from perplexitie to securitie,
but that I may alwaies keepe
my heart with all diligence,
prouing my faith, and sear-
ching my waies, and exerci-
sing my selfe vnto godlinesse.
Make

Make mee a carefull and an vnderstanding bearer of thy word, for it is the word of life, a quickning word, a word which doth reioyce the heart: and because, except that be my delight, I shall vtterly perish in mine afflictions.

Make mee circumspect to preuent sinne, and fearefull ouer my selfe, that sinne may not grow strong vpon me: and grant that I may studie to preserve the peace of my conscience aboue all things, taking heed of wounding it with presumptuous sinnes. And, O Lord, stablish me with thy free Spirit, that albeit sathan seeks to lift me & to winnow me as wheate, yet my faith may neuer faile, but may bee as mount Sion which cannot bee
re,

remoued, but remaineth for e-
uermore.

Thus, O my gracious God,
hauing, through thy merite,
peace in beleewing, and ioy in
thy holy spirit, I shal finish my
course in comfort: which I
pray thee grant me for his sake
who is the Prince of peace, euen
Jesus Christ, to whom with
thee and the Holy-ghost, be all
honour and glorie, now and for
euer, Amen.

A Prayer, then needfull,
when a man hath some special
combate with some one or mo
speciall sins, against which hee
desireth victorie.

O Louing Father in Jesus
Christ, it hath pleased
thee

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thee of thine abundant mercie
to giue leane to euerie hum-
bled and distressed sinner, to
poure out his soule before thee,
and thou hast bound thy selſe
by a promise, both to hear and
to helpe all those which seeke
thee with an vnseined heart:
The cōfident assurance here of
hath giuen me courage (albeit
most vntowrthy) to present my
selſe heere before thee, and to
conceiue hope that thou wilt
not send me empty away.

Wounded, O Lord, I am
with mine owne hainous sins,
my vntamed flesh dooth al-
waies rehell & lust against my
spirit: some good motions and
purposes I sometimes haue,
but (alas) they are quicklie
quenched, and the law of my
members so p̄uaileth, that I
cannot

cannot doe the good which I
would. I haue in mee (I con-
fesse) the seed of euerie sin, & my
nature is apt to bee wrought
vnto any kinde of euill. But
(O God) there are some prin-
cipall corruptions which doe
beare in me the greatest sway,
and they doe so euery raighe in
my mortall bodie, that I am
forced to obey them in the lusts
thereof: The diuell also is full
of most malicious pollicie, and
hee still worketh vpon all ad-
uantages, and out of all things
almost taketh occasion to adde
fuel to my wicked desires, and
by pleasing & deceitfull baits
to leade them on vnto hellish
perfection. The more I strue,
the stronger (mee thinketh)
these corruptions growe: which
maketh mee to feare the better
I quen-

quenching of thy graces, and
 the griefing of thy holy spirit.
 Whereby my prayers are in-
 terrupted, my meditations
 perplexed, and robbed of their
 wonted sweetnes, my hearing
 and reading of thy Word, is
 made vnprofitable: My faith
 is encountred with grieuous
 doubtings, because I can-
 not feele that strength and
 power of thy Spirit which I
 would. O Lord, if thy mer-
 cie bee not my stay, I must
 needes bee over-come: whom
 haue I in Heauen but thee?
 Whither shall I flie but to
 thy gracious assistance? I be-
 seech thee to haue compassion
 on mee, crucifie and kill these
 vncleynesses, abate thy strength
 of these violent and wicked de-
 sires: weaken them, I pray
 thee,

thee, & suffer them not to haue
dominion ouer mee. Let thy
Spirit guide me, and lead mee
into the land of righteousness.
O: if it bee thy pleasure, O
Lord, still to exercise mee, yet
leave mee not destitute of thy
grace: but increase it in mee,
that I may growe vnto a
larger measure of sanctificati-
on: make me hereby the more
seruent and frequent in prayer,
the more strait to prevent all
occasions leading vnto euill,
þ more iealous ouer my waies,
the more humble and vile in
mine owne sight: that so euen
out of euill there may spring
good vnto mee, & that I may see
the fulfilling of that holy pro-
mise, that all things work toge-
ther for the best vnto thy ser-
uants. Heare mee (I intreat
3 2 thee)

thee) in this, & in all other my requests, for Christ Iesus sake thy best beloued Son, and the onelie Sauour of thy cholen, Amen.

A Prayer against worldly-mindednesse, distrust of Gods providence, and the too loose cleauing of the affections vnto earthly things.

Many folde are the corruptions (O most gracious God) with which my heart is fully fraughted, and sundry are the euilles, which (like streames) doe flowe from this hidden spring into my outward man. Among others, I stil see (and blessed be thy name who

who hast made me to see) how
 my soule is all together ensna-
 red, & my affections, as it were
 taken captiue with the immo-
 derate loue of earthly things.
 Oh how am I betwitched with
 the seeming sweetnes of them,
 how am I euen with a kind of
 violence carried away to the
 setting of my minde and all the
 powers of it therupon: when
 I am to pray, either priuately
 by my selfe, or with others in
 common, when I am called to
 heare thy word, or am other-
 wise to be busied in any godly
 exercise, my hart is roving, and
 my affections wandring heere
 and there, about the matters of
 the world, so that in these diuine
 imployments, it seemeth to me
 that I find no contentment: but
 all the time is too long in my

conceit which is so bestowed. Thus my spirits are quite dulled, & mee thinks I haue no life within mee, when matters of religion, and the things which concerne thy kingdome are in hand. Often haue I heard of thy providence, and of the promises which thou hast made, to with-holde no good thing from those that feare thee: neither can I denie, but that I my selfe of mine owne particular haue had great experience of thy goodnes: but yet, when I goe about to work my heart to a dependance therupon, and to a holy resting and relying vpon thee, oh what stubboornnes doe I meet with, what infidelitie, what wofull distrustfulnesse? What a combat haue I with my tumultuous

trious thoughts, how do they
resist and gaine say, and euen
smother and suppress, euery
motion in mee which tendeth
to waiting vpon thee: What
feares are by and by raised vp,
of future want, what perilles
am I taught to cast, and what
plausible reasons dooth my
heart frame, by which to make
it seeme a vaine and tole, yea
and a ridiculous thing vnto
mee, to trust to thy providing?
Thus doe I nothing but euen
teare and teare my soule, beat
my braines, and spend my spi-
rits, how to get that which I
desire, and how to keepe and
preserue that which I haue
gotten. My very sleepe, with
these inmoderate cares, is oft-
times taken from mee, and so
doubtfull am I for the time to
come,

come, that I dare not vse that portion which I haue, for my present comfort. Euen the most behouefull expenses to those of my family, to the poore that dwell about mee, to the maintenance of the Ministry, are a death vnto mee. And albeit thou blestest my basket & my store, and increasest mine estate by continuall adding therunto, yet still I seeme to heare within, the voice of the houseleaches daughter, Give Giue, neither can I perswade my insatiable heart to say, It is enough.

Now (Lord) I beseech thee, to be meccifull vnto me in this thing: Heale in meethi dangerous and increasing sickness: bridle these brutish and misguided passions: suppress these

these tormenting and heart-dividing cares : dissolve this glue, by which my affections are so close fastned vnto those earthly things. Open mine eyes, that I may planely see the true nature of those things which I so much desire: how fickle they are and how vncertaine, what hindrances, yea what enemies, to the good and prosperitie of my soule, what coolers of zeale, what clogges in the way that leadeth vnto life. Teach mee then to say to my selfe, Oh why doe I weary my self for that, which when I haue I cannot keep, which sooner or later, I am sure I must forgoe? why doe I so loue that, which is so great an aduersarie to my soule, which will choake good things in me,

and make it a matter of so much the more difficultie for mee to bee saued: And to the end, the heat of my affections after this baser trash, may be the sooner & the more throughly allayed, make mee to feele the sweetnesse of the things which are aboue: enlighten mine vnderstanding, that I may knowe what the hope is of thy calling, and what the riches of thy glorious inheritance is in the saints, & what a surpassing, exceeding, eternall weight of glorie it is, which shall bee shewed vnto vs: that the meditation thereof may make all things else become euen as vile as dung before me. Oloke my euill and unbelieuing hart, to a stedfast faith in thy promises, and to a firme perswasion

on

on of the certaintie of that
which thy Lord hath testified,
namely, that if I delight my
selfe in thee, I shall be fed assu-
redly, and thou shalt giue my
hearts desire. Oh, why should
I doubt of this through unbe-
liefe, why should I not be ful-
ly assured, that thou which hast
promised art able also to do it?
and that as a father hath com-
passion on his children, even
so hast thou also vpon them that
feare thee: Thou keepst their
bones, thou numbrest their
haire, thou obseruest their
growings, thou putteth their
teares into a bottell: though
a Mother should forget the
fruite of her wombe, yet thou
canst not forsake them. O thou
the Father of lights, from
whom cometh every perfect
gift,

gift, make me to beleue this : so shall my care hereafter, be more for the light of thy countenance, for ioy in the Holy-ghost, and for peace in beleuing, then for any of these fading commodities : so shall I bee more studious how to growe in grace, then to encrease in wealth, more earnest for spirituall blessings, then for outward things.

O then, I beseech thee, denie me not this request, send mee not alway emptie from thy throne of grace : I aske not so importunately, in any opinion of mine owne deservng, I renounce my selfe, I flie to thy promises, I looke for nothing but for thy words sake, for thy names sake, for Christ Iesus sake, in whome thy soule is pleased,

pleased, to whom with thee
and thine eternall Spirit with
the bowing of my hart, I yeld
all honour and glorie, world
without end, Amen.

Against Hypocrisie.

I Remember, O Lord, the
saying of thy seruant Da-
uid, touching the blessed-
nesse of that man in whose
spirit there is no guile and
that also which thy sonne, my
Saviour spake, that the hy-
pocrites portion shall be wee-
ping and gnashing of teeth.
In due regard whereof, O
most gracious God, being in
some measure pricke to my self
of mine owne corruption, I
am

am become an humble suter
to thy Maieslie, vtterly to
purge mee from the sowre lea-
uen of hypocrisie.

A sinne I finde it to be which
hudgeth fast on, and which clea-
ueth so close, that it is a mat-
ter of no little difficultie to
shake it off. When I examine
my self touching it, I see plain-
ly that I am not able to cleare
my selfe thereof before thee.
Manie a time haue I in reli-
gions seruices, sought more to
gaine an opinion of holinesse
with men, then to approue the
sinceritie of my heart in thy
sight: and full often haue I
made a shewe of zeale, and ser-
uency in things that concerne
thy worship and glozy, when
my soule hath bene euen dea-
ded in me, and without all life
of

of affection thereunto: How haue I seemed to others to heare with reuerent attention, and to pray with no small measure of deuotion, when my inward parts haue bene wandring, and my thoughts either whollie straying, or at least farre from all serious thinking vpon the present businesse?

How many duties of godlinesse haue I vnderaken, more with a desire to be seen of men, and to be well esteemed in the worlde, then for any truth of loue to the things themselves, or for any strength of care to glorifie thee? I am not able (O Lord) to lay open to the full the hypocrisie of my heart, and that whole bodie of guile, which lyeth lurking in mee.

Euery

Even now, mee thinketh, I
faile, neither is this acknow-
ledgement which I make, so
sincere, and so free from fraude
as it ought to bee: neyther doe
I feele my selfe so deeply af-
fected with my present case,
as I desire: Loth is my stout
hart to yield so much to the ac-
cusing and debasing of it selfe:
faine would it shift off even
this vnderstandable imputation
which I put vpon it. What
hope then haue I, (O thou
the Father of all mercies) but
in thee?

This taste of thy good-
nesse, who hast not giuen me
ouer to mine owne hypocri-
sie, but hast made mee both
to see it, and in some little
measure also to lament it,
hath emboldened mee to cast
my

my selfe done heere before
thee.

Let it be thy pleasure, I be-
seech thee, to create in mee a
new & an vpright spirit, pluck
vp enen all the verie smallest
sprigs of this poisoned roote of
secret hypocrisie: Make me to
become a true Israelite, a per-
fit Nathanael. Thou art the
God of truth, thou takest no
delight in lping: & stirre vp
in me an vnfeined detestation
of all doubling, and an earnest
lovie of inward sinceritie.

Let me neuer forget, how
vnpossible it is, to blind thine
eyes with outward shewes, or
to delude thee with faire pre-
tences: thou seest not as man
seeth, for man looketh on the
outward appearance, but thou
beholdest the heart. Suffer me
not

not to content my selfe with a
profession of goblinesse, and to
neglect the power thereof, as to
be like a whited tombe, which
appeareth beautifull outward,
but within is full of all filthi-
nesse: but circumsise my heart
(I pray thee) and renew it by
thy purging spirit, that what
good thing soeuer I make
shewe of, the same my soule
within may loue vntainedly:
and that in all exercises of pi-
etie, I may not onely be alwe-
neere vnto thee, with my lips
and eares, and outward man:
but aboue all, with all the
strength & power of my mind,
desiring more to approue the
singlenes and sinceritie of my
heart vnto thee, who seest in se-
cret, then to purchase an opi-
nion with men, who can see
but

but the outside alone, and may
some be deceiued with shewes.
This inward truth vouchsafe
vnto me (O holy Father) not
for my owne sake, but for his
sake, who both is Truth, and
came also in the world to
beare witnessse to the Truth,
euen Iesus Christ, thy Son
and my gracious Saviour, A-
men,

Against backsliding in Re-
ligion, and for increase of
faith.

O Eternall & almighty
God, thou hast
in thy Word com-
maunded, that we
should take heed of falling fro
thy

thy grace, and thou hast there testified also, that the end of those which goe backe from their stedfastnesse, after they haue once knowne and professed the way of righteousness, will be exceeding fearfull.

Be mercifull therefore vnto mee (O Lord) I most humbly pray thee, concerning this. I finde in my selfe great weaknesse, no power haue I of my selfe to persist in goodnesse: Manie meanes also doe these euill dayes affoord, by which to drawe me backward: corruption in opinion, wickednesse of example, all manner of reprobach and scoone cast vpon sincerity, subtile perswasions of politike and carnall friends.

By these and the like, mee
thinks

thinks I feele in my selfe a
great flaking & an abatement,
of that zeale and care which I
was wont to haue. I begin
to wauer in my iudgement,
and to grow doubtfull euen of
those things which I some-
times embraced with fulnesse
of perswasion: The exercises
of godlinesse, hearing, pray-
ing, receiuing, meditation,
conference, are not so sweete
vnto mee as they haue been.
A strange kinde of dulnesse
creepeth vpon me, and I haue
no such life and spirit in mat-
ters of Religion, as formerlie
I haue had: And to what a wo-
full passe these things may
come, though I haue much
hope when I thinke vpon thy
mercie, yet well may I feare
when I looke vnto my selfe.

Great

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Great is thy goodnesse euen
in this I acknowledge, that
thou makest my heart within
mee to smite mee for these
things, and doost not suffer me
to runne without stay, into
that hellish down-fall, in which
I should bee soone plunged, if
thou shouldst once forsake
mee. Goe on, I beseech thee,
in thy goodnesse towards mee.
Quicken by my dull heart, en-
line my too much decaying
and deaded affections, re-
kindle those sparkes, which
are euen vpon quenching, and
like vnto to goe out, valesse
it shall please thee to reuine
them. Settle my iudgement,
stablish my thoughts, make
firme my conscience: Ena-
ble mee more and more to see
the truth in matters of reli-
gion,

gion, and to discern things
that differ, give mee an exerci-
sed wit, to knowe both good
and euill.

And together with an in-
crease of knowledge, give
mee also an increase of zeale,
that I may growe in grace,
and thriue in godlinesse; and
goe from strength to strength,
untill I come to that mea-
sure to which thou hast ap-
pointed me to come in Christ
Jesus.

Let mee not in these halting
and decaying times, bee caried
away with every winde of
doctrine, through the crafti-
nesse of those which lie in wait
to deceiue. Suffer neither the
cares of the worlde to choake
thy graces in mee, nor vaine
pleasures to insnare mee, nor
euill

euill examples to mislead me,
no: plausible perswasions to
enchant mee, no: the con-
tempt of the times to discour-
age me, no: mine owne sloth-
full and sluggish nature to
make mee grow wearie of
well-doing: but cause me so
to be in lone with heavenly
things, that I may neuer sa-
tisfie my selfe with any mea-
sure either of knowledge or of
practice, but may rather stil be
ashamed of my selfe that I
make no better proceedings,
and so may ever aim and strue
vnto more perfection.

To this end beget in mee a
bolte care of vsing all good
meanes, by which to bee sta-
blished in iudgement, and more
and more enskiled in affecti-
on: such as are the hearing and
rea-

reading of the blessed Word,
earnest praying, intentiue and
busse meditation, carefull wat-
ching ouer mine owne soule,
marking and obseruing those
who walke as becommeth the
Gospell, following their faith,
and imitating their holie and
gracious conuersation.

And when I looke vpon
worlddie men, such as minde
onelie earthlie things, and be-
holde how they trauaile to en-
crease in wealth, and to adde
more and more to their out-
ward state: and vpon godlesse
persons, and see how they fall
away more and more, waring
woyse and woysse, adding dun-
kenesse vnto thirst, let euen
this bee a spurre vnto mee, to
egge me onward in the waies
of godlines, that I may thinke

it a shame for me, that carnall men should bee more in loue with the world, then I with heauen, & profane ones more eager in the service of the diuell, then I in the aduancing and promoting of thy glorie. As thy promises, O Lord, haue encouraged mee thus to pray, so let it bee thy gracious pleasure to accept my sute: so shall my soule praise thee, and my tongue exalt thy Name with topfull lippes, and that in Iesus Christ, thy sonne and my Saviour, Amen.

Against hardnesse
of hart.

VVhen I recount with
my selfe (O God of
all

all grace) the sundry punish-
ments wherewith thou hast in
thy most blessed Word, threa-
tened to afflict the children of
disobedience: among them all
a hardened heart, a seared con-
science, seemeth unto mee the
most wofull. Surely, not all
the plagues of Egypt, nor all
the botches of Iob, are worthy
therewith to be compared. Who
can tremble at thy iudgemēt,
or value thy mercies, who is
able to profit by the vse of thy
Word, or to reape any benefit
by the exercises of thy service,
if this searefull crust be growen
vpon his secret parts? Take
away from a man, a tender &
an apprehensive soule, a soft
and a yielding heart, wherein is
hee better then the Horse or the
Aule which haue no under-

standing: Lamentable therefore is the state of these euill times, and miserable the condition of þe greatest part now adates, ouer whom this dreadfull sicknesse hath spred it selfe so vniuersally: and wretched, O Lord, should I become, if thou shouldest leaue mee to my selfe, and giue mee ouer to this raging euill. Vnlesse I am in mine owne nature, and cannot withstand it: nay, my hart is in it selfe prone vnto it, and many, no small touches of it, haue I often felt, and perceived in mine owne soule: so that I cannot but euen quake to thinke what a miserie it were, if thou shouldest (as thou inllie mightest) suffer these beginnings of spirituall senselesnesse to encrease, and this

this curse of inward hardnes
 in the extremitie thereof to
 haue dominion ouer mee. To
 thee therefore, O heauenly fa-
 ther, who onely doost knowe,
 and who alone canst supplie
 thy childrens wants, doe I lift
 vp my soule, to thee in this
 needfull time doe I make my
 prayer. Thou art my strong
 rock, to whom I tray in Christ
 Iesus boldly resort, heare the
 voice of my petition, and bee
 not deafe towards me: Pre-
 serue mee by thy mighty pow-
 er, as from all evils, so from
 this especially: put into my
 bowels, a fleshie and melting
 heart, giue mee a tender and a
 feeling Spirit. When I heare
 of the power of thy wrath, let
 it strike an awe into me: when
 thy great mercies, and the ful-

nesse of thy grace are made
 mention of, stirre me vp to af-
 fect them, to hunger after them,
 & euen to long to enioy them:
 When I commit any sinne
 against thee, though it bee ne-
 ver so small, let my conscience
 smite mee, let it be a cause of
 sorrowe and griefe vnto mee:
 When I consider and behold the
 sins of the times, and see what
 swarms of people will needes
 be damned, O let it make my
 soule to weepe in secret, and
 my spirit within mee to be full
 of heavinesse.

When thy Word is prea-
 ched, make it vnto me a word
 of power, that I may feele
 how it entrench through, euen
 to the diuiding of the ioynts
 and the marrowe, and how it
 is a discerner of the thoughts
 and

and intents of the heart: and that so I may receiue it with all reuerence, and with meeknesse, and may perceiue my naturall Stubbornnesse to bee more and more beaten downe and subdued by it. Suffer mee not slightly to passe ouer any euidences either of thy iustice or of thy grace, but grant mee to endeuent to make vnto my selfe a holy vse of euery accident.

Let mee neuer stoppe my eares to the words of holy aduise, nor harden my neck when I am reprimed: rather let me desire to be admonished, knowing that if the righteous smite, it shall be a benefitt vnto mee: make me to feare & resist euen the beginnings of sin, remembering how suddenly a hardened

heart will creepe vpon me, if
euill bee wilfullie giuen way
to.

Every small taste of grace,
cause me to make much of it,
and to laboꝝ to increase it: let
me euer feare my selfe, least I
should be hardened through the
deceitfulness of sin, & still pray
vnto thee, to bee shielded and
preserued from it. There is
no so great an enemy to the
soule as is securitie, neither
is a reprobate sense at any
time so neer, as when it is least
suspected, or least thought on:
Oh then, I beseech thee, re-
moue farre away from mee
this spirit of neglect, and grant
that I may stand vpon a con-
tinuall watch, for the preven-
ting of this pleasing but per-
uiling misery: and make me
to

to growe more and more in the
feeling and bewailing of mine
stone corruptions, and in the
desire and taste and apprehen-
sion of thy heauenly mercies:
and that in and for Christ Iesus
sake, whose blood is the alone
purger of þe conscience, and the
principall softener of the hart:
to whom, O thou my son'e, do
thou strive with thy selfe to
giue praise and glorie, now and
for euer, Amen.

Against vncleane lusts, and
for the suppressing of all vici-
ous and vnchaste affec-
tions.

Most true, O Lord, doe
I finde that by continu-
all

all experience, which thy word
hath said, namely, that The
heart of man is wicked aboue
all things, and that the imagi-
nations therof are onely euill:
out of it doe proceed manie de-
filements of the outward man.
This haue I felt, and doe yet
feele in manie particulars, e-
uen how the Lawe in my
members, rebelling against
the lawe of my minde, leadeth
me captiue vnto the lawe of sin,
so that I am both hindered from
the good which I affect, and
drawne euē headlong into
that euill which I most abhor.
Neither haue I in anie one
thing more cause to acknow-
ledge and to complaine of this,
then in those inordinate and
vnruly motions, which are di-
rectlie contrarie to that holi-
nesse

ness and honour in which euery one of vs is bound by the sacred word to possesse his selfe. The lusts of concupiscence, are exceeding violent, & doe euen consume and waste within mee (like some raging fire) all religious and holy motions.

Such adoe haue I to temper my selfe from actvall sinne: many a time, hath the diuell, who knoweth my weaknes, and lyeth in waite to deuour, much endangered mee: nay, O my most gracious God, had it not beene for thy restraining hand, doubtlesse this sinne, euen in the extremitie thereof, had long since preuailed ouer mee. It is thy great merrie, which hath stopped me, when I haue been almost

almost soiled in the combate,
with this loathsome sin: And
great cause I yet haue, to be
lealous of my selfe, percei-
uing such an armie, and even
a verie legion of vncleane de-
mons, to fight against my soule.
But, in thee is my hope, O
thou most holie Lord, to thee
doe I cry, and from thee doe
I expect reliefe in this great
necessitie.

Fortifie my flesh (I hum-
bly pray thee) by thy mightie
Spirit, crucifie my lusts, sup-
presse my boiling and unrulie
motions, stoke and quench in
mee this balawfull heate, san-
ctifie mee throughout, that my
whole spirit, and soule, and bo-
die may be kept blamelesse to
the end. Plant in mee a deepe
detestation of this abhominable

ble euill: let mee euer remem-
ber that thou seest in secret, and
that all things, though neuer
so closely carted before men,
are naked in thy sight, and
that (according to thy Word)
whoremongers and adulterers
thou wilt surely iudge, and for
such things make the fulnesse
of thy wrath to breake forth
upon the children of disobedi-
ence.

And whereas, O Lord, I
hane sometimes in my private
thoughts emboldened my selfe
to this sin, in a hope of libertie
and opportunitie for repen-
tance after it, restraine in me
this intollerable presumption,
and cause mee to know that the
sinne of whoredome hath this
speciall effect, even to take a-
way the heart, & to lead a man
on

on who is once ensnared, like
 an ore that goeth to the slaugh-
 ter, and as a foole to the stocks
 for correction, without any
 knowledge or thought that hee
 is in danger. Spake mee also
 careful & diligent, and constant
 in the vse of al good means, for
 the preventing of this inticing
 wickednesse: let mee bee indu-
 strious and painful in the place
 and calling wherein thou hast
 set mee, idlenesse beeing such a
 breeder of vncleannesse.

Teach mee to make a con-
 nant with my eyes, that lust
 may not creep in by those win-
 dows into my inner man: to
 be gracious in my speech, for
 bearing all filthy and wanton
 talke, sober in my attire, mo-
 derate in my diet, carefull to
 cut off all superfluous pam-
 perings

perings of the flesh, choice of my company, watchfull ouer mine owne heart, taking heed of cherishing or entertaining the smallest motion, windfull of my profession, and of him to whom I am coupled by faith, remembryng what an indignitie it shall be to take the member of Christ, and to make it the member of an harlot.

Giue me a reuerent respect, and a sober vse of the honourable estate of marriage, which thou hast obtained as a remedie against this shamelesse iniquitie. And aboue all, let my soule neuer cease to cry vnto thee, who art ready to be found, and who neuer deniest the suites of those, who present their prayers vnto thee, in the mediation of that vndefiled
and

and spotlesse Lamb Christ Ie-
sus, to whom with thee and thy
all-sanctifying Spirit be glory
and praise throughout all ge-
nerations, for ever, Amen.

Against maliciousnesse,
hardnesse to be reconci-
led, and desire of
revenge.

O Almighty Lorde
God, when I looke
into thy Word, I
therein doe daily see
it to be thy wil, that in as much
as lieth in vs, we should haue
peace with all men, and that
vntill should be so deere vnto
vs, and so precious in our eyes,
that wee ought to seeke it and
to

to ensue it, and euen to vnder-
go some hard conditions to ob-
tain it: but when I return back
to the view and beholding of
mine own hart, I find there an
absolute and a very stiff resi-
stance hereto, I cannot per-
swade my selfe to passe by of-
fences, or to break off strife, or
to bee pacified towards those
from whom I haue receiued
wrong. The hope of reuenge
is euen sweet vnto me, & it se-
meth to me, that I could be co-
tent to be at any charge, or to
endure any pains for the wea-
king of my displeasure vpon
my aduerlaries. My very sleep
departeth from me, and I for-
get euen my profit and ease,
while I am casting and study-
ing with my selfe, how to re-
uenge. The offers of peace are
loth.

lothsome vnto mee, neither am
I well pleased when I am per-
swaded and moued to desist.

Truth it is (O Lord) that
I cannot iustifie this my im-
placable, and reuengefull dis-
position: albeit it is somtimes
pleasing to mee, so that I take
thought, and plot how to ac-
complish it, yet when I call
my selfe to account, I cannot
approue it. Thus am I much
distracted: religion brgeth mee
to suppress it, corruption eg-
geth mee forward to aduance
it. So often as I thinke vpon
thy reuealed will, I feele my
selfe bound to refoyme it: but
when I again cōsult with flesh
and blood, mee thinketh I see
many reasons to maintaine
it. One while I thinke, Oh
how shall I answer the Lord,
it

if I doe not forgiue? Another
 while againe, I imagine, How
 shall I liue among men, if I
 shewe my selfe so easie to put
 vp wrongs? Let not the Sun
 goe downe vpon thy wrath,
 saith the Spirit: Suffer not
 thy selfe to bee abused, saith
 the flesh. Forgiue, and thou
 shalt be forgiuen, saith the Lord:
 Beare one wrong, and be sure
 of many, saith the world: What
 shall I turne mee, beeing thus
 tossed vpon the waues of such
 contradicting thoughts: where
 shold I hope to finde fauour,
 but with thee (O Lord) who
 art the God of peace, and whose
 spirit is the spirit of peace: Doe
 thou, I beseech thee, determine
 this combate, giue victorie to
 thy truth: and let the lone of
 peace be

be strong, and pꝛeuaille against
the desire of contention. Let
mee euer looke moze what thou
commaundest, then what my
owne corrupted hart affecteth:
what my owne offences are a-
gainst thee, then what the tres-
passes of others are against
my selfe: what shall be accep-
table in thy sight, then what
shall vphold my supposed cre-
dit befoꝛe men. Enable mee to
a serious meditation of the
freedome of thy great loue in
Christ. We, O lord, had offen-
ded thy Maiestie, & thou migh-
test haue gotten gloꝛy to thy
selfe by our eternall condem-
nation: yet it pleased thee to
offer thy grace vnto vs, and
euen to seeke vs, and to beseech
vs by thy Ministers to bee re-
conciled, and to tary and wait
for,

for our repentance, & to beare
with our stubbornnes, though
we haue often euen with scorn
reiected thy kindnes.

Who am I then (O most
gracious God) that I should
bee so stiffe towards men, ha-
uing found in thee towards
mine owne soule, such an in-
sprakable readines to forgine?
What be all the iniuries that
man can do to me, in respect of
one of my smallest sinnes a-
gainst thy Maiestie? O, how
can I come vnto thee with a
hope of mercy, to mine owne
soule, when I find such an im-
placable disposition in me, to-
wards my brother?

O then, I beseech thee, a-
bats in mee these swelling spi-
rits, repress these motions and
intimations tending to re-
uenge,

210 A Help vnto

venge, stay mee from encroa-
ching vpon thy office, to whom
onely vengeance dooth belong.
Giue me a calme, a curteous,
and a gentle hart. Let the same
minde be in mee, which was in
Christ, who when hee was re-
uiled, reuiled not againe, but
prayed for his Persecuters,
and laid downe his life for his
enemies: so teach mee, I pray
thee, to beware of rendzing e-
uill for euill: make mee rather
to seeke how to overcome e-
uill with goodnesse, knowing
and perswading my selfe, that
howsoeuer the world may
thinke it basenes or simplicitie
in mee, to be thus easie to for-
giue, & patient to endure, yet it
shall be a pledge to my soule,
that my sinnes are pardoned
with thee, and that I am made
like

like to the image of Christ.

And among other things, neuer let mee forget, how odious all my prayers and deuotions, of what kinde soener, will be in thy sight, so long as my hart is full of vnrconciled thoughts against my neighbour: that so, euē in loue to my selfe, and in desire of my owne good, I may put on the bowels of mercie, chusing rather to bee a loser heere among men, then to make my prayers lothsome vnto thee.

Looke (O Lord) vpon the prayer of my lips, and fulfill, I beseech thee, the desire of my soule both in this, and in all other needfull things, euē for his sake who gaue himselfe to be the propitiation for our sins, and to make peace betwixt thee
and

and our soules, Iesus Christ
thy Sonne, and my Sauour,
Amen.

Against Pride, and the af-
fection of excesse and
nouelties in Appar-
rell.

Infinite, O Lord, are the
beguiling intilements of
this excessive age, and
many be the bewitchings
of these wanton times. Di-
uerse things are there very ef-
fectuall and powerable to cor-
rupt: but hard is it to find who
to followe, or in whose steps to
tread, for ones better furthe-
rance vnto godlinesse. Among
other the far-spreading euills
of

of these sinfull daies, wh how
intolerable is the pride and va-
nity of all estates? Holwerces
fine and hew topish are the
habit and the apparell of the
greatest part? Who keepeth
himselfe within the liues of his
abilitie, or within the limits of
his calling? How are our
men, as it were transformed
into women, by their lasciu-
ous and effeminate attire? and
how be our women quite dege-
nerate from their sex, and from
the modestie thereof, by their
mannish complements? This
thou seest, O Lord, and for-
bearest, not because thou art
slacke, but because thou art
patient.

Doubtlesse, thy soule shall
in time be auenged on this sin,
and thou wilt punish it, euen as

L

of

of olde, thou didst the pride of Sodom, and the haughtines and vanitie of Ierusalem. How much then the more wofull is my case, and the more abhominable my sinne, who knowing the lothsomnesse of this foule disease, doe yet ioyne with the times therein, and runne into the same excesse that others doe?

O Lord, how apt am I to fashion my selfe to the common course: how easily am I overcaried with this humour of new-fanglednes: how much haue I wasted vpon the superfluous decking of this earthlie tabernacle, by which the bowels of many of thy poore distressed Saints might haue been greatly comforted?

How manie good holmes haue

have I spent in trimming this
outwarde sheath, which might
haue beene much better be-
stowed vpon the adorning and
beautifying of my soule: How
often haue I beene more bu-
sied how to let out my selfe be-
fo:e men, then how to become
gracious befo:e thee: O Lord,
if thou shouldest be straight to
mark, & to punish these things,
what am I that I should en-
dure it?

Blessed bee thy Name,
who hast dealt thus mercifully
with mee, as not to giue mee
ouer to this vanitie, or to leaue
mee to the practice of it with-
out remorse. I beseech thee
humble me with beholding it,
make my hart to mourn with-
in mee, that being a professor
of godlinesse, I should yet liue

¶ I take delight in such a grosse enormitie: Make mee to boly against it, and to cast it from mee euen with indignation, as a mensruous cloth: Stirre me vp, more to seeke the decking of my inner man with grace, then the prancing of my bodie with gay attire: encline my heart to looke rather after the robe of righteousness, then the garments of excelle: for the cloake of zeale, the girdle of veritie, the shoors of the preparation of þe gospell of peace, and that holy instruction which shall be a comely ornament to my head, and a chaine to my necke, then these painted trinkets, which shall perish with their vse, and are nothing but the badges of pride, the baits of lusts, and the cherishers of tollerance.

nesse. Make me to remember, that the shame of sin, did first beget the necessity of cloathes, and that therefore apparell should rather bee a matter of humiliation, then an occasion of pride.

Draw my eyes from looking vpon my selfe, to the serious beholding of others wants, & let it be my practice to cloath the naked, and to giue their loynes occasion to blesse mee, because they haue bene warmed by my charitie.

Let me euer, not cast mine eye vpon the generall fashion of the times, but vpon those which are of the most religious and sober cariage, following their grauitie, and framing my selfe to their example.

¶

Cause

Cause mee to think often
 vpon my naked entry into the
 world, and my naked depar-
 ture out of the world, vpon my
 lying downe in the graue, and
 my making my bedde in the
 darke, vpon my naked stand-
 ing before the tribunall seate
 of Christ, that so my mind may
 more and more bee estranged
 from these outwarde garni-
 shings, and may chiefly seek
 for that white raiment, the in-
 nocence of thy Son, by which
 the filthie nakednesse of my
 soule may be couered, and I
 presented without spot before
 thee.

O lift vp my soule to affect
 this happines, and that for his
 onely sake, who being so bright-
 nes of thy glory, was yet pleas-
 ed to become without beauty.

and

and to hang naked on the
crosse, to the end that he might
hide our sinnes from thy sight,
euen Iesus Christ, Amen.

A Prayer of humiliation &
sorrow, after some special
sin committed.
(.)

O my God, I am a
shamed & confound-
ed to life by mine
crimes vnto thee: mine
iniquities are increased ouer
my head, & my trespasses are
growne vp vnto the heauen.
I must needs wonder at thy
great forbearance, that I am
not euen swallowed vpp, or
swept away with some extra-

ordinate iudgement.

And now, O Lord, especially, hauing so grossly sinned against thee, and done so great an euill in thy sight: How haue I (the wretch that I am) wounded mine owne conscience? How haue I layd my self open to the malice and mischief of the diuell? What a disgrace and slander haue I brought vpon my profession? What an offence and scandall haue I giuen vnto others? What a toy will this be to the wicked, that they haue now by mee gotten something to speak euill of? But (above all O Lord) how haue I dishonoured thee, whose fauours haue been so many, and so continuall towards me? I know not with what names and tearmes

tearmes to set out my sinne,
sufficient to expresse the hay-
nous and hideous nature ther-
of. When I thinke vpon thy
patience, vpon the meanes of
grace which thou hast afforded
mee, vpon the light of know-
ledge which thou hast given
me, vpon the good motions (as
it were so many gracions ad-
uertisements) which thou hast
from time to time, stirred vp
in mee, vpon the profession
which I make, vpon the sun-
dry promises and vowes of bet-
ter obedience with which I
haue tyed my selfe vnto thy
paieritie, vpon the diuerse ad-
monitions which (by thy pro-
vidence I knowe) haue bene
vsed to mee by thy seruants,
purposely to preuent and to
stop this euill in mee: me thin-

L 5

keth

heth I may call it rebellion
(which is as the sinne of witch-
craft) or presumption in the
highest degree. And yet (O
Lord) I feele such a venim-
mednesse to creepe vpon me,
such a hardened crust to growe
vpon my secret parts, that al-
beit I see my sinne, and know
it to be exceeding great, neuer-
thelesse, I cannot so bemoane it,
so lament it, so grieve for it,
so detest and abhorre it as I
should.

Smite (O gracious God)
smite, I beseech thee, my stony
heart, make it euen to melt
within me, at the sight of mine
owne transgressions: Settle
in it that godly sorrow, which
causeth repentance vnto sal-
uation: Humble my soule vn-
der thy mightie hand, and
suffer

suffer mee not to scerze in the
degges of mine owne corrup-
tions.

Makc mine head full of wa-
ter, and mine eyes a fountaine
of teares, which may runne
downe like a river, day and
night: Obiect me take no rest,
nor suffer the apple of mine eye
to cease: canst me to poure out
my heart like water before
thy face, that I may by all
meanes tellike the obtained
griste of my soule, that I haue
so diseased thee. And grant
(O Lord) that I may not sor-
rowe so much because of hell
and condemnation which I
haue made to be due vnto me:
but that my chiefe vocation
may be to thinke how I haue
abused thy mercy and requited
thy exceeding loue with so foule

a-trespasse.

Withall (O most gracious
Father) seeing there is mercie
with thee, and that thou hast
no desire that the wicked
should die, giue me leaue to be-
come a suter vnto thy grace,
not in mine owne name (for
that am I that I should presse
into thy presence) but in the
name of thy dearest sonne, the
alone Mediatour, and the on-
ly Peacemaker of his chosen.
I most humbly beseech thee for
his sake to haue mercy on me:
O Lord, a plaister of his blood
shall bee a most souveraigne
medicaine, to cure my running
and rotten and fettered soze.
His stripes and wounds are
of an healing nature: no sope-
re; nitre of mine owne tempe-
ring can purge away my fil-
thynesse:

thinesse: onely his blood hath
that scouring force, that it can
make scarlet and crimson sin
as white as wooll. O then, I
pray thee, wash mee thoroughlie
from mine iniquitie, and accord-
ing to the multitude of thy
compassions, cleanse me from
my sinne.

Turne thy face from mee,
and from my hatefull and e-
normous course, and look vpon
the perfect and unspotted righ-
teousnesse of thy Son. Sup-
ply my emptinesse out of his
infinitie fulnes, the depth wher-
of cannot be fadomed, nor the
force thereof consumed. Cover
my uncleannes with the robe
of his holinesse, even with the
garment of saluation, with
which thou deckest my timest
thyne Elect. And albeit I am

of

of all others which either have been, are, or shall be, the most vnworthie: yet boughsale to certifie my soule of thy grace and fauour: by the secret teaching of thy holy Spirit, make me to feele inwardly the ioy of thy saluation, restore to mee that sweet taste of thy loue, which I was wont to haue, and which I now haue robbed my selfe of, by this my disobedience towards thee.

Let the apprehension of my state be tempered with a comfortable application of thy mercy, that I may hold an euen counsell betwixt fearelesse security and faithlesse despaire: beholding at once, both my wilnesse to humbly mee, and the riches of thy grace to re-
 uel me.

And

And, as an euidence of thy
loue in this behalfe, strengthen
mee by thy grace to the ma-
king of the best vse of mine
owne corruptions. Grant that
the thought of them may kill
in mee all pride of heart, and
may make mee to abase my
selfe, and to become euen vile
in my owne sight. Grant
mee to be heereupon the more
watchfull ouer my conuise, the
more diligent to auoide all in-
ducementis, and inducementis
vnto these or the like euills, the
more apt to bee taught, the
more willing to bee admoni-
shed, the more forward to beg
thy assistance, and the more
charitably compassionate to-
ward others, rather pitying
and bemoaning and praying
for, then censuring their infir-
mities.

mities.

And, Lord, suffer me not, I beseech thee, to satisfie my selfe with this, that I haue once made some shew of humiliati-
on & sorrowe for my fallis: but graunt, I may increase in the performance of these duties, and may euerie daie renue & enlarge my repentance for particular sinns, growing still into a deeper detestation of my sinns, and desiring with more and more earnestnes, and striting, to be renewed in the spirit of my minde: that so being cleansed from all filthines both of the flesh and spirit, I may grow vp vnto full holinesse in thy feare, through Christ Ie-
sus. In whose name onely I commend vnto thee my requests, and for whose sake thou
halt

hast promised to deny nothing
to thy seruants. So be it.

A praier in respect of death
needful at all times, but especi-
ally in sickness.

O God, the God of the
spirits of all flesh,
and which hast the
keyes of hell and of
death: thou hast prepared them
both, and thou rulest them
both at thine owne pleasure:
I beseech thee be mercifull to
a poore trembling and weake
hearted sinner, and vouchsafe
to preserue mee from the hor-
rour and extreanitie of death,
into which I am euen now
readie to fall.

When

When I consider (O Lord) how that I dwell in a house of clay, my foundation being in the dust, and that I must ere long make my bed in the darke, saying to corruption, Thou art my Father, and to the worme, Thou art my Mother, and my sister: O how my bellie trembleth, and what a kinde of rottennesse commeth into my bones: my spirit seeming to laide me, and my heart within mee being filled with dismaiednesse. Especially, when I thinke vpon the iudgement that cometh after it, & the straitnesse of that account which I am instantlie to be called to, and vpon those euermorling chaines vnder darknesse, in which the wicked are reserved vnto the last session.

O.S.

ons, I am then so euen ouer-whelmed with amazednesse, that I seime to my selfe for the present, not to know where to find any true refreshing. I am told by thy blessed and not-deceiuing Lord, that the King of death is mine owne Sinne, and with it I daily seele my selfe goared and galled and wounded so exceedingly, that (mee thinketh) to mee (poore wretch) there can be no hope of recouerie, but death must needs bee as a passage to leade mee into the bottomlesse prison of hell.

Raise vp (O Lord, I beseech thee) these my sad & vniquiet thoughts, teach mee how to overcome these discouraging and killing perplexities, that death may not bee vnto mee

as a king of feare : nor I, as
one of the wicked, whose hope
doth perish with their breath,
and the candle of whose com-
fort is put out, when thou art
pleased to take away their
soule. Renew my memory,
that I may call to mind, & com-
fortably ponder those things
which thy sacred Will hath
taught mee : namely, how the
nature of death is cleane alte-
red to thy seruants, the sting is
plucked out, and it self is swal-
lowed vp in victorie. To them
the coming thereof shall bee
a time of discharge, they shall
by it be freed from sicknesses
of bodie, from anguishes of
spirit, from all possibilitie of
sinning against thee O G D,
from the tedious and discon-
tenting society of the ungodly:
their

their flesh shall rest in hope, their graces shall bee vnto them as beddes of ease, being sweetned and seasoned by the buriall of their Saviour: the Angels shall giue attendance vpon their soules, to conuey them into Abrahams bosome, to the fellowship of belouers, to the spirits of iust and perfect men: so shall they bee with Christ: which is best of all.

This (O Lord) is the happinesse which commeth by death vnto thy chosen: Oh what are all the most tormenting sicknesses, the bitter pangs & sorrows of the graue, vnto such a glorious exchange? Who would feare corruption, for a neuer fading crowne of righteousness? What is a momentary yielding of the body to

to consumption in the dust, in comparison of the everlasting preservation of the soule, with assurance also, that in the time appointed, these vile bodies shall by the mightie working of thy beloued Son, be fashioned like vnto his owne glorious bodie, and so both bodies and soules bee for ever with him in his kingdome.

Teach me, O Lord, effectually to apply these things to mine owne comfort: that so this timorousnesse, proceeding from the guilt of sinne, may be turned into a cherefull expectation, and euen a longing for the day of my dissolution.

And, least I should beguile my owne Soule, in laying claime to that spirituall refreshing

thing which belengs not to mee, make mee to labour for those assured euidences and vnderstanding forerunners of a happy departure.

I knowe, O Lord, that if I liue heere without conscience, I shall surelie die without comfort. Holinesse heers, is the way and path to future happinesse. I must seek to glorifie thee, if I desire to be glorified with thee. I must fight the good fight against sathan, against the world, against mine owne corruption, I must faithfully fulfill my course, and performe the seruice to which thou hast appointed me, I must know thy trutb, and keepe the faith in soundnes and sinceritie to the end: otherwise it will bee in vaine

baine to expect a crowne of righteousness.

I must come to the first resurrection, or else I shall neuer escape the second death. Grant mee therefore grace (I humbly pray thee) to serue thee in holiness and righteousness all my dayes, and to endeavour alwayes to haue a cleare conscience towards thee, and towards all men: Kill my corruption in mee, that I may be euen dead to sin, but aloue to thee in Iesus Christ.

And because if I liue after the flesh, taking thought for it to fulfil it, I shall die: therefore, I beseech thee, to mortifie the deedes of the bodie by thy Spirit, that so I may haue my fruite in holiness, and my end eternall life.

Teach

Teach mee often to number my daies, and to consider the vncertaine certaintie of my ende, that I may die euen euery day, still looking and still preparing for my change, and making account that each day may bee the day of my dissolution.

Strengthen also my weake and faint faith, make mee strong in thee, and in the power of thy might, seale mee with the holy spirit of promise, as with the earnest of my heauenlie inheritance: that so no anguish of sicknesse may discourage mee, no pang of death dismay mee, no assault of Sathan overcome mee: but that, come death when it will, or in what maner it shall please thee, I may boldly (through
 ☩ Christ)

Christ) commit my soule to
thee as vnto a faithfull Crea-
tor. Grant mee this comforta-
ble blessing, for his sake, who
died to free me from death, and
from him that had the power
of death, even for Christ Iesus
sake, Amen.

A Prayer more specially
fitted to the state and ac-
cations of a sick
person.

O Most mercifull and
gracious God, thou,
whose prouidence rea-
cheth into the most
withdrawen and solitary pla-
ces, and which causest the
beames of thy fauour to shine
even

euē vpon chiefe sinners,
 boughlate to cast thy compas-
 sionate eie vpon thine afflicted
 creature, whom thou hast layd
 vpon this bed of sicknes. Just
 (O Lord) it is with thee thus
 to chasten mee: nay, if thou
 shouldest crush my body into
 many peeces, and suddenlie
 plunge mee into hell, it were
 no more then my due desert.
 What a stained sinner am I
 by nature, stript of all goodnes,
 and easie to bee wrought vnto
 any, euē the vilest euill?

What a world of trespasses
 haue beene since committed
 by mee, notwithstanding the
 greatnes of thy patience, and
 the varietie of good means
 which thou hast vled both to
 informe and guide mee vnto
 godlinesse: I will not there-

fore (O Lord) I dare not, I cannot plead against thee: It is my dutie rather to magnifie thy mercie, who art pleased so milde and so fatherlie to correct me: it beeing free to thy iustice, to cut me off as an eare of Corne, and to giue me ouer to the Prince of darknesse, and to leaue me for euer to that woofull kingdome of eternall miserie.

Unworthie I am (I most willingly confesse) because of my former slacknesse, and coldnesse in this dutie of calling vpon thy Name, to haue any small accessse into thy presence: Yet seeing thou art wont euer more to respect the truth of thine owne promise, then the desert of those which pray vnto thee: therefore I beseech

beseech thee, which art pleased
to call thy selfe The hearer of
Prayers, to barken vnto the
heartie and vnsained desire of
my Soule. Banish vnto
me (O Lord) this present sick-
nesse, let it be as thy schoole,
in which I may trulie learne
to knowe my selfe more effec-
tually then heretofore.

Make me to consider seriously
that all paine and griefe is but
the fruite of sinne, and that as
all sickness naturally makes
way for death, so death (in it
self) is the fore-runner of eter-
nall condemnation. Vlesse
this thought and this medita-
tion so vnto mee, that I may
make it my first care (now in
this visitation) to seeke peace
and assurance of reconcile-
ment with thy Mercie. To
¶ 3 this

this ende giue mee a deepe
touch and a sensible vnder-
standing of my sinnes by past,
take from mee all guile of spi-
rit, all disposition to flatter
or to sooth by my selfe, or to
lessen either the number or
qualitie of mine iniquities:
Cause mee euen to breake and
plough by my heart, to search
and to try my waies: that so
out of the aboundance of my
feeling, I may poure out a
most plentifull and sincere con-
fession before thee. Let mee re-
member it to bee in vaine, to
seek to hide that from thee,
which thou (before whom all
things are naked and open)
doost knowe more fully and
more directly then my selfe:
and that the discouery and lay-
ing open of my sinnes, is the
next

next way to finde thy mercie
in forgiving them.

Adde withall that strength
vnto my scant and smoaking
faith, that I may, amidst the
sight of mine owne transgres-
sions, lay holde vpon the me-
rite and fulnes of my Sautoz.
Make mee hartily to disclaime
all hope of help by my selfe, or
any other creature in Heauen
or Earth whomsoever, and to
cast all my burden vpon him,
who by himselfe hath purged
sinne, and whose death is an
absolute & an all-sufficient sa-
cifice for the guilt of all belie-
uers. So that I may feele
my selfe knit and vnted vnto
him: so shall I, in and by him,
be presented blamelesse to thy
Majestie.

And because (O Lord) I

¶ 4

am

ainfull of imperfections, and there is in my nature much weaknesse, and a great deale of frowardnes, and readinesse to repine & rebell against thy ordinance, therefore furnish mee with necessarie graces, and with all such gifts as thou knowest to be fitte for my present case: Endue mee with patience, to beare whatsoever it shall bee thy pleasure to lay vppon mee, and meeklie to submit my selfe to thy most wise appointments: Assure mee that thou which knowest thereof I am made, and that I am but dust, wilt not oppresse me with more then thou shalt giue mee strength & power to endure. Let mee not desire life, otherwise then for the further aduancement of thy glory

glozie. Subdue in me all loue
+ liking of this present world,
grant that the hope of the glo-
rie which shall be shewed here-
after may be so strong within
mee, that all things may seeme
vile vnto mee in comparisn
thereof. Make mee comforta-
bly capable of the aduise and
counsell of my Christian
friends, which in their loue
shall goe about to refresh my
soule.

Make me able also to speake
profitably and for good to those
that belong vnto me: Put vp-
on mee, and in mee, charitable
affections and thoughts, to,
and concerning others, being
ready to satisfie where I haue
failed, and to reuolt, euen where
I haue receiued the greatest
wrong.

Prepare mee to my last
conflict, and strengthen me a-
gainst Satans assaults, that
in despite of his malice, yet
I may still holde me fast by
thee, and resolute, though thou
sleepest mee, yet to trust vpon
thee.

And because (such is thy
great goodnes to vs thy poore
creatures) sickness doth not al-
waies exercise his full strength
vpon our bodies: therefore giue
me (I beseech thee) that wise-
dome to make vse of euery
breathing, and of euery little
tyme of ease which thou dost af-
ford mee, that in it I may ga-
ther strength against the times
of greater anguish.

Bring still into my minde,
those things which I haue from
tyme to tyme learned by thy
word,

word, that thereby I may be quickned and finde comfort in my greatest neede. And alwaies (O Lord) as the time of departure shall approach, so let my soule drawe neerer vnto thee, my heart powerfully crying, when sicknesse shall take away the vse of my tong, Into thy handes I commend my Spirit: Come Lord Iesu, come quicklie. And when death hath parted my soule from my body, let thy Angels (which doe alwaies by thy appointment pitch their tents about thy seruants) conuey it into that place of rest, which the blood of thy Sonne hath provided and purchased for thy chosen. To which thy Sonne, with thy selfe and thy blessed Spirit, bee praise and thanksgiuing

giuing, now and euermore,
Amen.

At the very point
of death.

O Lord God of my sal-
uation, who hast thy
dwelling on high,
and yet abasest thy
selfe to beholde the things in
Heauen and earth, vouchsafe
(I most humbly pray thee) to
take notice of the sighes and
groanes of thy poore vnlaw-
full seruant. The snarres of
death haue compassed me, and
the griefes of the graue haue
caught mee. I am weakened &
fore broken, mine eye is sor-
rowfull through mine afflic-
tion,

rien, my boanes are bryed,
my hart panteth, my strength
faileth me, and is dried vp like
a potsherd, my tongue clea-
ueth to my iawes, thine ar-
rowes haue light vpon mee, &
haue euen drunk vp my spirit.
I am brought to the gates of
the pit, and to the dust of death:
I see that mine habitation is
departing, and is in remouing
from mee like a Shepherds
Tent, thou art euer readie to
cut off my lifelike a Slaue.
The pangs which are vpon
mee are vnspakeable: if my
strength were the strength of
stones, or my flesh of brasse, I
could not continue to endure
them.

Before thee therefore, O thou
most gracious Father, doe I
poure out my whole desire,
to

to thee doe I declare my paine:
 forsake mee not, O Lord, be
 not thou farre from mee, my
 God, my hope is euen in thee.
 Thou makest the wound, and
 bindest it vp: thou smitest, and
 thy hands make whole: thou
 bringest downe to the graue,
 and thou raisest vp.

Obponder my words, and
 look vpon the sorrowfull sigh-
 ings of mine afflicted soule:
 poure the oyle of gladnesse in-
 to my bruised spirit: as the
 strength of my bodie doth de-
 crease, so make the feeling of
 thy loue in Christ Iesus to en-
 crease: assure my soule that
 thou hast cast all my sinnes be-
 hind thy backe, and that there
 is a firme & vnalterable peace
 made betwixt thee and mee, by
 thy deare Sonne, who is the
 Prince

Prince of peace. Let thy spirit witness to my spirit, that the sting of death is puld out, and the head of him who had the power of death, that is the diuell, so bruised, that neither of these shal bring any the least annoyauce to my soule: that I may, in a kind of holy manner, triumph ouer them both, and say, O death, where is thy sting? oh graue, oh hell, where is thy victory?

Rebuke Sathan, I beseech thee, that hee may not interrupt my comfort, nor steale from mee those gracious pledges of thy love which thou hast giuen mee. Cleare the eyes of my faith, that I may euen see (with Steuen) the heauens open, and the Sonne of man standing at thy right hand,
ready

readie to receiue mee. Giue
me that inward ioy in the holy
Ghost, and that comfortable
taste of powers of the world
to come, that I may euen so
get my present anguish, and
may quietly endure all, for
that infinite happinesse which
is set before me. Let me euen
long for my appointed time,
as the seruant longeth for the
shadow, and as the hireling lo-
keth for the end of his worke:
let this life bee vile before mee
in comparison of eternall life:
and although the societie of
my friends hath been, and yet
is sweet vnto me, yet so fir my
heart, I pray thee, vpon the
fellowship of the spirits of iust
and perfect men, which are in
heauen, that my whole desire
may be towards it. And when
these

these encreasing thyrs and
pangs, these faint and consu-
ming fittes which are now
come vpon me, shall haue en-
feebled my tongue, and depri-
ued mee of speech, yet then let
thy Spirit within mee make
request for mee, with sighes
and groanes, which cannot be
expressed, euer crying, Lord
lesu receiue my soule, O Lord
receiue my Spirit: And so
(Lord) let death be to me, euen
as the Angell was to Peter, a
guide to leade mee out of pri-
son, into libertie, a messenger
sent from thee to conuey mee
from this vale of teares, into
eternall blisse: and that for his
sake, who hath sweetned the
grane with his owne bodie,
and destroyed death, by subiec-
ting himselfe vnto mortalitie,
and

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and now sitteth at the right
hand of thy throne, enen Je-
sus Christ, the verie anchor of
my soule, and the foundati-
on and stasse of my hope, A-
men,

A direction for those who
desire to performe the Christi-
an dutie of prayer on the be-
halfe of a sick friend, or neigh-
bour whom they come
to visite,

VVe are vnwoorthie
(O Lord) to speake
vnto thy Maiestie, either for
our selues or others: yet this
dutie lying vpon vs by com-
maund, & hauing a promise of
bearing annered therunto, we
are

are bolde in Iesus Christ
to commend vnto thee the
weake estate of this thy ser-
uant.

All sicknesse is from thee,
and to thee belong the issues
of death. Thou killest and
thou makest alio, thou bring-
est downe to the graue, and
thou raisest vp: to whom shall
wee goe in this and other our
necessities, but onely vnto
thee? Wee could wish (O gra-
cious GOD) the continuance
of his Christian fellowship,
the lengthning and enlarging
of his dayes, but wee willing-
ly subiect our wils to thy deter-
mining: Thou, Lord, know-
est what is best, and therunto
make vs, wee beseech thee, wil-
lingly and readily to subscribe,
and to desire both his life
and

and our owne, onely so farre
forth as may be for his and
our further good in the more
diligent and zealous aduance-
ment of thy glorie. Frame
him also, wee pray thee, vnto
the like yelding: and so bleſſe
vnto him this viſitation, that
by it he may be more and more
humbled in the ſight of his
owne finnes, and may increaſe
withall in an vnſained and
longing deſire after Chriſt.

Enlighten his eyes, that he
may knowe what is the hope
of his calling, and what is the
exceeding greatneſſe of thy
mercie and power towards
all believers. Strengthen his
faith, that hee may with it (bit-
terly renouncing himſelfe) lay
faſt holde vpon the merits of
our onely Saviour.

Protect him against sathan,
blunt the edge of his assaults,
that they may neuer wound
him to despaire. Remoue from
him a dull spirit, and all secure
and hardned thoughts, all
worldlie desires, all lingring
after the deceiuing sweetnesse
of these earthly things. Giue
him patience to beare, and
constancie to endure whatsoe-
uer it shall bee thy pleasure to
infig. Watche him com-
fort in conscience, ioy in the
spirit, peace in beleeuing, to-
gether with a settled and well
grounded expectation of eter-
nall life and saluation by thy
Sonne.

Grant to vs tender and
feeling harts, that both his
sorowes and the griefes of
other of thy seruants may bee
appe-

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apprehended by vs, as if they were our owne: Let thy word of grace be in our lippes, that wee may be able to speake boldly, soundly and cheerefully to the comfort of his soule.

Teach vs in him, and in this house of mourning, to see the end of vs all, and to lay it to our hearts, that so wee may labour to be prepared for our last departure. All these graces, both for him and for our selues, we beg in all humilitie at thy mercifull hands, in the name and worthinesse of thy beloued Sonne, calling further on thee, as he hath taught vs in his word: Our Father, &c.

A Thanksgiuing for a sick
man, if God be pleased to
send recovery.

Suffer mee not, O
Lord, to bee in the num-
ber of those, who are
forward to aske in the
time of neede, but carelesse
to shewe themselves thank-
full when mercie is bestow-
ed. Make mee as desirous
to come vnto thee with this
sacrifice of praise, as I was
ready to beg ease and refresh-
ing in the day of my great ne-
cessitie.

Thou hast chastened mee
(O gracious G D D) and
corrected me, but thou hast not
giuen mee ouer vnto death. I
looked

looked to haue bene cleane de-
prived of the residue of my
yeeres, and thought I should
haue seene man no more a-
mong the inhabitants of the
world: but it was thy plea-
sure to deliuer my soule from
the pit of corruption. Oh what
shal I render vnto thee for this
and all other thy benefits to-
wards mee? Oh how and by
what means shall I shew my
selfe thankfull to thy Mai-
estie?

I haue nothing (O Lord)
to render thee but the calues
of my lips: accept my seruice
(I beseech thee) in Iesus
Christ: and let not the me-
morie of this thy kindnesse die
within mee, but grant that I
may often recount thy mercy,
working there-with vpon
mine

mine owne heart, and applying it as an effectuall motiue to obedience. Make me euer mindfull of the bowes and premises which I made in my sicknesse, to serue thee more faithfully then heretofore, that I may make conscience to performe them, knowing that thou delightest not in fooles: and that by my neglect heerin, I shall lay my selfe open vnto a greater iudgement. Teach me also to remember this, that albeit thou hast now giuen mee some little respite, yet I must not deceiue my selfe in putting far off the daie of my death, but that I ought rather to vse my health & strength to the better fitting and more effectuall preparing my selfe thereunto. Together with the

increase of bodilie & outward strength, increase in mee strength of care to walke with thee, and to approue my selfe vnto thee in all holy conuersation and godlinesse, being more zealous in Religion, more watchfull ouer my waies, more earnest in Prayer, more seruent in Spirit, more careful to profit by thy Word, more faithfull in my place and calling then heretofore, alwaies looking for the blessed hope and appearing of Iesus Christ my Sautour: to whom with thee & the holy Ghost, let my heart feelingly and effectually giue all honour, praise, might, maiestie and dominion, both now and for ever, Amen.

A

A Prayer for a woman
in time of her
trauaile.

O Lord, I now find by
experience the truth
and certaintie of thy
word, and the smart
of the punishment which thou
laideſt vpon mee, beeing in the
loynes of my Grandmother
Eue, for my disobedience to-
wards thee: Thou haſt great-
lie increaſed the ſorrowes of
our ſex, and our bearing of
children is full of paine. Teach
me by this, to ſee the deſert of
ſinne, and to growe into the
hatred of y which hath brought
into the world ſuch ſtoze of mi-
ſerie.

Giue mee true repentance
and pardon for my sins past,
that they may not stand at
this time, and in this my need,
betwixt me & thy mercy. Giue
mee a comfortable feeling of
thy loue in Christ, which may
sweeten al other pangs, though
neuer so violent or extreame:
Make mee still to lift vp my
Soule vnto thee in my grea-
test anguish, knowing that
thou alone must giue a bles-
sing to the ordinarie meanes
for my safe deliuey. Streng-
then my weake bodie to the
bearing of what sorrowe soe-
uer, by which it shall seeme
good vnto thee to take triall of
mee.

Make mee to remember,
that howsoever it be with mee,
yet I am alwaies in thy hand,
whose

whose mercies faile not, and
which canst giue issue to the
greatest paine. And when
thou hast safely giuen mee the
expected fruite of my wombe,
make mee with a thankfull
heart to consecrate both it and
the residue of my life to thy
seruice, through Iesus Christ
my Saviour and Redemer,
Amen.

A Thankgiuing after
deliuerie.

Blessed bee thy great
name, O my most
deare and louing fa-
ther, for thy large mee-
cieto me most weake and sin-
full woman.

R 3 Thou

Thou hast shewed thy power in my frailtie, and thy louing kindnesse hath preuailed against my vniworthinesse. Thou mightest, for my finnes, haue lett mee to perish in my great extremitie: but thou hast compassed me about with ioyfull deliuerance. Maruailous (O Lord) are thy workes, infinite are thy mercies, and my Soule by present experience knoweth it well. O my soule, praise thou the Lord, and all that is within mee praise his holy Name. My soule, praise thou the Lord, and forget not all his benefits: he hath heard thy prayers, hee hath looked vpon thy sorrowe, hee hath forgiven thine iniquities, hee hath healed thine infirmities, hee hath redeemed thy life from the graue

grauē, hee hath euen crowned thee with compassions.

Oh giue mee, I beseech thee, a thankfull heart, not onelie now, while the memorie and sense of thy fauour is fresh before me, but continually, euen so long as I haue my being.

Grant that I may learn by this euidence of thy mercy and might, for euer hereafter to depend vpon thee: Quickē mee vp to all holy duties, that my thankfulness may appeare in my pure and Christian carriage.

Make mee a kinde and careful Mother, willing to vndergoe the paines and trouble of education: let no nicenesse or curiositie hinder mee from those seruices to which both Nature & Religion haue

appointed mee. Let mee also
bee carefull hereafter, when
time shall require, to season
that which thou hast giuen
mee, with the knowledge of
thee, and of thy Sonne: that
my desire may manifestly ap-
peare to bee set for the increas-
ing of thy kingdom. Touch
safe so to order my affections,
and to bring them into obedi-
ence vnder thee, that if it shold
bee thy pleasure either now or
hereafter to take this infant
from mee, I may patientlie
submit my selfe to thy appoint-
ment.

And now, O good G D,
perseuer in mee that strength
which thou hast begun, make
mee to growe in care to serue
thee faithfully, both in the du-
ties of pietie, and in other busi-
nesses

nesses of my place and calling: that I may be a comfort to my husband, an example to my neighbours, a grace to my profession, and a meanes of glorie to thy Name, through Iesus Christ my Lord and Saviour. Amen.

A Prayer for those which
are imployed in the assistance
and helpe of a trauailing woman.

IT is not our diligence (O Lord) or paines which can doe any thing without thy blessing, and our sinnes are sufficient to bring thy curse upon what-soeuer wee undertake.

¶ 5 Be

We pleased, we pray thee, to be reconciled to vs, in the blood of thy Sonne: Make vs to remember that wee are heere in thy presence, and that all our thoughts, words, & actions are open to thy sight: prosper the businesse for which wee are come together: put far from vs all superstitious conceits, and idle fancies, and teach vs to seek helpe onely from thy grace.

Enable vs to speake comfortable vnto this pained woman, that wee may further her dependance vpon thy holie Maierie, and may be a means vnder thee of her true refreshing in her sharpest fits. Furnish vs with skill, and her with strength, patiently to auaunte the appointed time of her day
uer: are:

nerance: and knit all our hartes
vnto thee, that wee may seare
thy Name, noting & obseruing
thy mercie and power in all thy
works, and studying to giue
thee praise & glory for the same,
through Iesus Christ our only
Lord and Saviour, Amen.

A Thanksgiuing after,
when God hath blessed
their paines in the wo-
mans deliuey.

O Lord, we haue scene
thy goodnesse, and
haue receiued an ap-
parant token of thy
readinesse to heare the pray-
ers of those which call vpon
thee, and to succor those which
sle

flie vnto thee for thy help.

Thou hast giuen ease and deliuerance to the woman, light and life to the infant, ioy and gladnesse to vs all. The glorie and praise is thine alone: Fill our hearts with thankfulness, and make vs forward both now and hereafter to prouoke and stirre by one another thereunto. And let not our thankfounesse stand in words onely or outward shewes, but cause it to appeare in our whole course: that the obedience, the sobrietie, the modestie, the vertue of our liues, may witnesse the thankfull feeling of our hearts. Goe on in thy mercy (we pray thee) both to the Mother and her babe, continue and increase their strength, so as may serue be
for

for thy glorie. And as thou hast added one vnto the number of mankind, shewing thy wonderfull wisdom and power both in the framing of him in the womb, and in bringing him forth into this light: so in thy time adde him also to thy Church, and beget him againe vnto a liuely hope, by the immortall seede of thy holie word, deliuering him from the power of darknesse, (in which by nature wee are all) into the glorious libertie of thy chosen.

And if it shall so seeme good to thee, to lay any further triall either of sicknesse or death vpon this thy seruant, or vpon the fruite of her wombe, prepare vs all to a patient & quiet bearing of thy hand, & to a contented

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tented and comfortable resting
 vpon thy gracious prouidence:
 assuring our selues, that all
 things shall turne to the good
 and benefit of thy chosen. Hear
 vs, O Lord, and accept vs: and
 forgiving the weaknes of our
 prayers, grant vs all needfull
 graces out of the rich store-
 house of thy bottomlesse boun-
 tie, and that for Iesus Christ
 our gracious Redeemer, A-
 men.

A Prayer for a Souldier,
 fighting for his Countrey
 or the confederates
 thereof,

O Lord, it is thy glorie to
 bee called The Lord of
 hostes:

hostes : and it is thou alone,
from whom, when men haue
made their most politike and
puissant preparations, the vic-
tory must be looked for. Drawe
my heart, I beseech thee, from
all relying vpon my owne va-
lor, or vpon the strength of the
battaile in which I stand : and
teach me to looke vponward, and
to waite and trust onely vpon
thee.

Thou givest conquest, and
thou givest courage: thou de-
liuerest from the perill of the
sword, or else makest death a
meanes of happinesse to thy
seruants. Forgiue my sinnes,
I pray thee, and assure mee of
pardon by the witnesse of thy
Spirit, that the guilt thereof
make not my hart to tremble
at me, and to behold death as a
messenger.

messenger to conuey mee into hell. If thou (O Lord) be on my side, peace being made betwixt thee and my soule thorough Christ, what can be against me, what hazarde can befall my soule? Nothing shall be able to deprive me of thy loue.

Let not spoile, or bloud, or mine owne advancement bee the endes of mine attempts, but make mee to ayme onelie at thy glorie in the defence of thy truth, and in the good and safetie of the State wherein I live.

The issue of all things to thee (O Lord) is knowne, but to man it is hidden: prepare mee therefore indifferently to whatsoever shall befall me. If I die, giue mee comfort in my last breathing, and take my soule into

into thy gracious hands: If I
be taken captiue, giue mee pa-
tience, giue me wisdom and
godlie courage to doe nothing
contrary to the honour of my
country, or preiudiciall to the
profession of a faithfull Chri-
stian. If I returne with life
and victorie, make me thanke-
full: keepe mee from taking
from thee any part of thy glo-
ry. Preserve me from those ri-
otous, lasciuious and blasphem-
ing courses, which are the
battaill fruites of good successe:
Let me not thinke deuotion to
be an enemy to resolution, or
that a religious feare of thy
Majestie dooth abate the spirit
that should bee in a Souldier:
but settle mee in this, that the
assurance of a lawfull cause,
the hope and confidence of a
better

better life by the merites of
 Christ, the care to please thee
 and to depend vpon thy power,
 are the onely true grounds of
 valour, which can giue a man
 boldnesse and life in the day of
 battaile. Touchsafe mee these
 and all other needfull fauours
 in and for Christ Iesus sake,
 Amen.

A Prayer for a man traui-
 ling by Sea, about his law-
 full buisnesse,

O Heauenly Father,
 vnto whose eares the
 prayers of humbled
 sinners haue free-
 dome of accessse out of euerie
 place: let it please thee to en-
 cline

cline to mee, who beeing pro-
uoked by mine owne present
need, and taking hart vnto my
selfe by thy liberall and large
promises, do desire to poure
out my soule before thy Maie-
stie: Here, O Lord, by reason
of the calling & place, in which
it hath been thy prouidence to
raake mee, I am come doctone
to the sea in a Ship, and I doe
not see thy workes, and con-
tinually beholde thy wonders
in this deepe. How easie a
thing is it vnto thee, when
thou raisest a storme, and liest
vp the waues, not only to telle
vs to and fro, and to make vs
stragger like a drunken man,
but bitterly to swallow vs vp,
and to turne vpon our heads,
in a moment, the bottome of
these moouing houses in which
we

wee are? It is thy great and
exceeding mercie, that these
swelling billows and foaming
surges doe not drinke vs in,
and so make our bodies to be-
come as a prey, either to that
great Leviathan, the Whale,
whom thou hast made to play
here, or to some other of thy
creatures, with infinite varie-
tie and troupes thereof this
hast bodie is replenished. But
it is enen thou (O mightie
Lord) which layedst the foun-
dations of the earth, and which
diddest shut vp the Sea with
doores: thou didst first gather
these waters together as vpon
an heape, and storedst vp
the depths in thy treasures:
though the waues are mar-
uailous, though the floods lift
vppe their voyce: though the
waters

waters rage and be troubled,
and the very mountains shake
at the surges of the same, yet
thou art much more mightie,
thou soone appeasest the noyse,
and turnest the storme into a
calme.

Looke graciously therefore
vpon mee, I beseech thee, teach
mee to vnderstand the great-
nes of thy terror, by that feare-
fulnes of thy creatures which
I do still behold: Cause me to
rest my hope and comfort vpon
the power of thy mercy, let
that be the anchoz of my soule
both sure and stedfast. And least
my sins not being pardoned,
should be a hindrance and stop-
page to thy fauor, I pray thee,
settle in mee a heartie and vi-
sained detestation of them, a
godlie grieffe and sorow for
them,

them, a stedfast resolution and purpose in the whole course of my life to strine against them. Open my heart, that I may often and earnestly sue and entreat for thy grace in thy son, and may neuer giue ouer, till I seele in my conscience some comfortable assurance that thou hast forgiuen me. If it and prepare mee to thine owne appointment: If it be thy pleasure that I should here end my dayes, I knowe well, that the soule which thou keepest, cannot miscarie: To thee therefore I commend my spirit, forsake mee not, I pray thee, in my last breathing. Albeit these waues may ouerwhelme my body, yet let them not be able to quench my comfort, or to plunge mee downe into despaire.

Grant

Staunt mee euer to lay fast
holde vpon my Sauicour, that
neither sea, death, nor hell
may separate mee from his
grace. And if it shall seem good
vnto thee, to bring mee safe vn-
to that haueu where I would
be: Oh that I may neuer for-
get thy kindnesse, but may
make conscience to perforce
that obedience which I am now
ready to bow in my necessitie.
Make mee alwaies to take as
great delight to serue thee, as
I am now forward to ask, and
desirous to receiue life & safetie
from thee. Heare me, O Lord,
in these & other my petitions,
forgiuing my vnworthinesse, in
the merits of Iesus Christ thy
blessed Sonne, and my great
Redeemer. Amen.

A Prayer applyed to the
state and condition of a male-
factor, condemned by lawe to
die, and drawing neere to
the time of his ex-
ecution.

Vouchsafe (O thou
GOD of all mercy
and compassion) to
looke with pittie vpon
on the most wofull case of a
poore wretch, ready by the
sword of Justice to bee cut off,
as vnwoorthy to liue amongst
men, and like also without thy
speedy fauour to be shut out of
heauen, & to haue my part in
the second death: Truth, it is,
O Lord, that all this, though
it be grieuous, yet is no more
then

then my desert: and touching that bodilie death, wherto I am adiudged, I must confesse it to bee thy mercy and goodnesse toward mee, that I haue been found out by the eye of the Magistrate, and stopped by the power of Authoritie from going on into further euill. I beseech thee, that my death may be both a chastisement to mee, and an aduertisement to others, to containe themselves within the lists of ciuill obedience.

But concerning my soule, which is now ere long to appeare before the Tribunall seate of thy great Maiestie, I humbly pray thee, to be mercifull thereunto. I cannot but acknowledge, that if thou giue me my due recôpense, I must
 D needs

needs be thrust into that dread
full place of infinit and eternall
torment, which thou hast pre-
pared for the wicked, the bur-
ning whereof is fier and much
wood, and which thy breath
like a riuer of brimstone dooth
kindle: neyther see I in my self,
or in any creature, any meanes
or possibilitie to escape. Fear-
full vnto mee hath bene the
face of an earthly Judge, & the
sentence of death to bee inflic-
ted vpon this my house of clay,
hath made my heart to quake
within mee: What then will
become of mee, when I shall
be arraigned before thee, at
whose rebuking the verie foun-
dations of the earth are disco-
uered, & before whom no man
living can be iustified: Thou
(O Lord) knowest all mine

iniquities, they are sealed vp
with thee, as in a bagge, they
are all noted in thy registers:
Although I haue many times
sought for the couering of my
euill waies to hide my selfe in
the darknesse of the night,
supposing that no eye should
see me, yet thou hast still com-
passed my pathes, and beene
accustomed to all my waies,
there hath not beene a thought
in my heart, or a word in my
tongue, but thou hast whollie
knowne it: Often haue I said
in my heart, God will not re-
gard, he hath forgotten, hee bi-
deth away his face & will neuer
see, I shall neuer be moued nor
be in danger: Thy word I had
no delight to heare, I hated
knowledge, I would none of
thy counsell, I sought to gain

by the mouth of my conscience, that it might not check mee: when my friends admonished mee, I hated and scorned their reproofe: Thus it was a pastime to mee to doe naughtily, wickednesse was sweet in my mouth, I saoured it, and would not bee perswaded to forsake it: Justly therefore, O Lord, hast thou thus overtaken me, and made mee to eate the fruite of mine owne waie, bringing mee to be a spectacle to the world, to die as one of the fooles of the people: Yet, O gracious God, see there is mercy with thee, and that thou art verie readie to forgive, bee favourable I intreat thee, to mee a most unworthy sinner.

Manasses being put in fetters, and bound in chains, prayed

prayed vnto thee, and humbled
himselſe greatly before thee in
his tribulation, & thou waſt en-
treated of him: the woman of
Canaan, whom thou fearedſt
to be no better then a dog, yet
thou diddeſt afford her ſome
crums of thy mercie, and didſt
cauſe it to be vnto her as ſhee
deſired.

Albe theſe, at his execution,
confelled his ſinne, and pray-
ed to be remembred in thy
kingdome, and thou didſt pro-
miſe him an entrance into
Paradiſe. O Lord, are not
theſe things written for my
learning, that I through the
comfort of theſe examles
might haue hope? Hath thy
word ſpoken it in vaine, that
at what time ſoeuer a ſinner
ſigheſh vnto thee, thou wilt

put all his wickednesse from
before thee: Shall I thinke
that thou wilt call mee beeing
laden with my finnes, to come
vnto thee, and then when I
come wilt not accept mee?
Make mee (I pray thee) to see
the depth of my finnes, that I
may not beguile my soule, by
lessening either the weight or
number of mine iniquities:
Moue mee to a true and un-
dissembled acknowledgement
and confession of them, euen
before others, that they which
see my end and know mine
will, may haue some euidence
of my repentance, and may
learne by me to beware of the
deceitfulnesse of sinne. Ena-
ble mee to looke with the eye of
my faith vpon my crucified
Saviour, casting my selfe
wholly

tholly vpon him, and desiring
by him to bee hidden from thy
wrath. Giue mee some taste
of thy loue, and some inward
and secret pledge of thy bee-
ing reconciled to mee for his
sake.

Strengthen me against the
feare of death: that albeit I
haue euerie way iust cause to
tremble at it, it being both the
desert of my offence to men, &
the wages of my sinne against
thee: yet hauing some assu-
rance in my Soule, that the
sting thereof is plucked out, I
may embrace it in my bosome,
and entertaine it as an end ap-
pointed for my miserie, and as
a means to bring me vnto hap-
pinesse.

Thus, O Lord, with ful-
nesse of desire (out of the bot-
tome

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tom of this miserie, and shame
which I am fallen into) to flie
vnto thy mercy, & to bee shrou-
ded vnder the shadowe of thy
grace, I commend my selfe,
my soule and my bodie into thy
hands, praying thee not to cast
off him, which hath no hope but
only in thee, and that alone in
and by Iesus Christ my onelie
Lord and Saviour. Amen.

A Prayer rising out of the
serious meditation of the
last iudgement,

O Lord, thou hast re-
vealed it in thy holie
Word, that the sa-
tion and figure of
this world must passe away, &
that

that as by appoyntment wee must all die, so also we must all appeare before the iudgement seate of Christ, and that from thence some shall go into everlasting paine, and some into life eternall. This, the Atheists and Epicures and Libertines of the world doe thinke to be but a meere fable: they say in their hearts, The Lord will doe neyther good nor euill. But yet, O Lord, as thou hast deliuered this in thy word, (of which one iote nor tittle shall not per.sh) so thou hast not left it without a sufficient prooofe in the very bosome of euery man: The accusing or excusing of our owne thoughts, the secret checkes accompanying those evils to which none is prync, the fears of wicked men, who

D. S. are

are continuallie as one that
trauaileth of childe, lying oft-
times when none pursueth
them, and being chased at the
verie shaking of a leafe, are an
evident proefe of thy prou-
idence, and a certain assurance
written as with the poynt of a
Diamond (which can neuer
be done out) that verelie there
is fruite for the righteous, and
doubtlesse there is a God that
iudgeth the earth. This truth
(O Lord my God) thou hast
taught mee to beleue, and I
make no doubt, but it shall
shortly come to passe. It was
saide long since that the Judge
did stand before the doore, and
that hee which should come,
would come & would not tarie:
and now the height of iniqui-
tie is such, and sinne is grown
to

to y^e perfection, that it cannot
stand with thy iustice much
longer to forbear. Teach me
(I pray thee) as I doe knowe
and beleeue this, so to make
a true and profitable vse of my
knowledge. Let it be euer in
my thoughts, and in my best
and most serious meditations:
when I am about by the proue-
nesse of my corrupted nature
to doe euill, let the remem-
brance hereof be a bridle to me
to restraine mee: when I am
like by the iniquitie of y^e times
to suffer euill among men,
let the expectation of the right
which thou wilt then doe to the
oppressed, be a comfort to mee
to refresh mee. Especially, O
Lord, grant me to keepe daylie
(as it were) a private sessions
in the closet of mine owne heart,
arraign

arraigning my selfe before thy iudgement seat, searching, and tryng my wales, accusing my selfe before thee, from whom nothing can be hid, confessing my vnworthynesse, bewailing my corruptions, suing with all instant earnestnesse for thy grace and fauour in thy Son. O that I may learn thus to iudge my selfe, that I may not bee iudged of thee in that day.

Suffer me not to flatter my selfe, or to blesse my soule in any euill way, or to goe about to finde hidings and coverts for my sinnes: inasmuch as all things are naked in thy sight, and that in that great terrible day thou wilt lighten the things which are hid in darknesse, and make manifest

test the counsell of all mens hearts.

Let mee not imagine this thy great Session to bee like the courses among men, in which oft times by vniust meanes the vilest offenders do procure escapes: but make me to know, as the truth is, that with thee there is no hope by corruption, or fauour, or fraud, or importunitie of sute, to find euasions. Thou art the iudge of all the world, and thou wilt doe right, every man shall receiue the things which haue beene done in his bodie, according to that hee hath done, whether it be good or euill. And whereas, O Lord, it is a great grieue to thy seruants, to liue among the vngodly, & it must needs beare their righteous soules

soules to heare and see their vnlawfull deeds: let this be my comfort, that though it be thy pleasure to suffer with long patience the vessels of wrath, and to permit the tares to growe vp with the Wheate vntill the haruest, yet then thy Angels shall come, and shall gather out of thy church al things that offend, and bring the iust into the kingdom of their Father.

Seeing also (O gracious G D D) that whosoener in this world will liue godlie, shall suffer, and lie open to the wrongs and iniuries & reproches of the wicked. Grant that if at any time, eyther my name be put out as euill, or otherwise my estate or profession, or life, for the truths sake
be

be called into question, I may possesse my soule with patience, looking for the blessed hope and appearing of thy glorie, knowing that when the iust, that disgraces locket are now cast vpon them, shall shine as the light in thy presence.

Finally, O Lord, make me daily to grow so wearie of this vaine and wretched world, and of the heauie leade of mine owne corruptions, and of this body of death which is vpon me, and to strine to gather that assurance of an interest in that glory which shall bee shewed hereafter, that I may looke for this great day, and in my desires may sigh for it & hasten to it: and that whensoever it cometh, I being sound waking,

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king, with my Lampe of oyle
in my hand, I may haue cause
to lift vp my head, not doubt-
ing but to haue a gracious
admittance into my masters
top.

Grant me this for his sake,
which sitteth at thy right hand,
to make request for mee, Je-
sus Christ the Mediator of thy
chosen. Amen.

A Prayer fitted to the time
of warre.

O Almighty G D D,
who art high above
all nations, & whose
glorie is above the
heauens, the comfortable suc-
cesse of all enterprises is from
thee

thee onclie to bee looked for:
Thou art hee which giuest
victorie vnto Kings, to thee it
is all one to saue by manie or
by fewe, thou canst make one
to chase a thousand, thou canst
cause the hearts euen of þe most
balliant to melt, their hands to
be weake, their minds to faint,
and their knees to fall alwaie
like water. If thou fight for
vs, wee cannot miscartie: if
thou saueur vs not, we must
needs be discomfited. O be gra-
cious vnto vs, and be on our
side, now that men are risen
up against vs. They take cras-
counsell against thy Church,
consult how to cut vs off
being a nation, & by what
meanes to quench the light of
thy truth, which shineth in our
streets.

Their

Their desire is to embayne
their hands in our blood, and to
aduaunce their owne ambition
by our ouerthrowe. O turne
their counsels into foolishneske,
let not their mischieuous ima-
ginations prosper, least they
be too proud. O our God make
them like vnto a wheele, and as
the stubble before the winde,
scatter the people that delight
in war.

Goe out, O Lord, with
our armies, giue wisdom and
courage to our captaines, gird
them with strength vnto the
battaile, be with our Souldi-
ers, teaching their hands to
warre, and their fingers to
fight: Assist all the consultati-
ons, prosper the policies crown
those enterpryses with good suc-
cesse which are undertaken

for the cominon good and comfort of the State. Doubtlesse, O Lord, wee haue deserued thine anger, and our sinnes doe cry loud in thine eares for vengeance: and it were but iust with thee, if thou shouldest make vs a prey and spoyle vnto our enemies: But, O gracious God, let vs fall now into thy hands, for thy mercies are great, and let vs not fall into the hands of men, whose displeasure at vs is not for our sinnes, but for our profession and religions sake, and that they may fill their owne enlarged and vnfatiable desires with those blessings of wealth which thou hast giuen vs: Put therefore thy hooke into their nostrils, and bring them backe by the same way they came.

came. Let it appeare that thou art in the mids of vs, and that wee shall not be moued, that thou wilt helpe vs, and that verie carlie: Let there be none inuasion, no; going out, no; no crying in our streets: But set thou peace in our borders, make strong the barres of our gates, especiallie let the Gospell of thy Sonne sound yet louder amongst vs: that by it manie soules may be gathered vnto thee. So wee thy people and the sheepe of thy pasture, shall praise thee for ever, and from generation to generation we will set forth thy glorie, through Iesus Christ our Lord and onely Saviour, Amen.

An-

Another of like nature, re-
specting the time of dearth
and famine.

CLeannesse of teeth
(O Lord) and scarce-
nesse of breade, haue
bin anciently threat-
ned by thee, as iudgements
vpon the sonnes of men for
their sinnes. Manie waies al-
so thou hast to turne a fruit-
full land into barrennesse for
the wickednesse of the inhabi-
tants: Thou canst make the
Heauen ouer our head as
brasse, and the Earth vnder vs
as iron, by bringing a drought
vpon the Land. Or else thou
canst cause the seede to rot vnder
the clods, by commanding

ding the bottles of heauen to
poure out raine in too great a
bundance : or when the Corne
is come vp , thou art able to
smite it with blasting and mil-
dew , or to send among vs thy
great hoile , the grasshopper,
the canker, and caterpillar, and
the palmer-worme , so that al-
though much be soluen , yet
little shall be brought into the
barn. Or if the Corne doe
growe ripe vnto the haruest, it
is in thy power suddenlie to
send in an enemye , to eate the
fruite of the land, and to deuour
the labour of the people. And
though the bread doe come to
be set in plentie before vs, yet
thy hand is not shortned , thou
canst take away the staff ther-
of , so that wee shall eate and
not bee satisfied. Thus, O
Lord,

Lord, thou hast euen store
houses of punishments: so
that our hartes cannot endure,
nor our handes be strong in the
day that thou shalt haue to doe
with vs. And hercof we haue
now alreadie sente experience.
For now thou hast in part be-
gunne to punish our abuse of
thy creatures, our fuluill of
bread, our contempt of the spi-
rituall food of our soules, with
our ward scarcitie: The time
is come, by greedie worldlings
long expected, in which they
may make the measure small &
the prices great, selling euen
the vertie refuse of the wheate:
Their treading is vpon the
poore, their desire is to swallow
vp the needie of the land. Look
mercifully, O Lord, vpon vs,
we beseech thee, lift vp thine
hand.

hand, forget not the poore.

Thou preparest for the Raven his meate when his birds cry to thee, wandring for lacke of soode, thou takest no delight in the confusion of thy creatures: thou hast promised, that if we seek to thee, we shal want nothing that is good, thou wilt preserve vs in the time of dearth, and in the dayes of famine wee shall haue enough. Accomplish (we beseech thee) these thy gracious promises: Save vs from this encreasing miserie, and deliver vs from their crueltie, which beeing without all bowels of mercie, doe respect nothing but their owne commoditie. And because, O Lord, our sinnes doe separate betwixt thee and vs, and doe hinder good things from

from vs: therefore humble our
soules vnder thy mightie hand,
make vs to see and to consider
our owne deseruings, drawe
from vs an heartie and sincere
acknowledgement, how great
cause we haue giuen thee to af-
flish both our bodies & soules
for euer.

Giue vs an vnderstanding
of our particular grosse sinnes
which doe laie vs open to this
iudgement aboue others:
namely, our wantonnesse, our
pride, our luxuriousnesse, our
riot, our feasting without
fear, our want of mercie to
the poore, our spurning with
the heele against thee, our for-
getting thee in the daies of our
plenty, but chiefly our loa-
ting of that spirituall Man-
na, that heauenly diet of thy
sacred

sacred Word, prouided in thy
abundant mercie for our
Soules.

O make vs ashamed for these
and other our monstrous sins,
besides those personall euils
wherewith we are each of vs
iustlie to be charged. Beget in
vs a care to renounce and for-
sake our sinnes, equall to our
desire for the putting awaie of
thy iudgements. Forgiue vs
in Iesus Christ, and vouchsafe
vs (as a pledge of thy loue)
strength and grace to walke in
a greater measure of obedi-
ence then heretofore. And now
O Lord teach vs to reliee vpon
thy prouiding, and to know
that when all things faile, yet
thy mercies are the same, and
thy power to helpe is not dimi-
nished. Thou canst suddenly
by

by means to man vnknown,
turne the greatest penury into
plentie. thou canst make a lit-
tle to stretch farre, and canst
proportion our appetites to
our store.

Make vs to depende on
thee, and to studie more how to
profit by thy hand, then to
haue thy rodde remoued from
vs. And when thou shalt shew
thy selfe to haue heard our
prayers, by sending greater
plentie, let vs not forget our
present want: but grant that
we may labour to be thankful,
and endeauour after a more so-
bre vse of thy blessings then
heretofore. Heare vs in this,
and in all other our requests,
for Christs sake, and for thine
owne promise sake. Amen.

Another like, applied to
the time of some great
contagion.

VVither shall wee goe,
O Lord, in the day of
our affliction, but onely vnto
thee: Thou alone canst save,
and out of thy hands none is a-
ble to giue deliuerance.

Because at this time is thy
hand vpon vs, & fearefull is the
disease with which thou hast
afflicted vs: We are affraide
one friende and neighbour of
another, and nothing is before
vs but present death. Scarcely
can we looke forth, but we see
some one or other amongst vs
carried away to the grave, and
the mourners going about the
streets

Breets.

We must needs confesse
that though this be grieuous,
yet it is the smallest part of our
desert: It is iust with thee,
to smite vs with botches and
scabbes that cannot be healed,
and to make the pestilence e-
uen to cleaue vnto our loynes,
and to sweep vs away from off
the earth, euen as a man swee-
peth away dung till all bee
gone. For, how haue we mul-
tiplied our iniquities before
thee, and to what a shamelesse
and intolerable measure are
our sinnes increased? Many
warnings haue beene given
by thy Ministers, thou hast
risen earlie and late, and sent
vnto vs by them: yet we haue
made our hearts as an Ada-
mant Stone, and haue put far
D 3 from

from vs the euill day, perswa-
ding our selues that their ser-
mons were but wind, and that
they did but commend vnto vs
their owne fancies. Thus haue
wee encouraged our selues in
euill, and haue set thy iudge-
ments at nought, euery one
turning to his owne course, as
the horse rusheth into the bat-
taile, adding drunkenesse to
thirst, and falling awaie from
thee more and more. But (O
Lord) giue vs now at the
last, remorsefull and repentant
hearts, make (vs as it were)
to smite vpon our thigh, as a
signe that wee see our wan-
dings, and that we are asha-
med of our sinnes. Embolden
vs in the name of Christ, to
come into thy presence, and in
all earnestnesse of spirit to cry
vnto

vnto thee, Take awaie our ini-
 quities, and receiue vs graci-
 ouſlie. Teach vs as well to
 feare ſinne, the cauſe of this
 waſting ſickneſſe, as wee doe
 the ſickneſſe it ſelfe, which is
 the fruite of ſinne. Comfort
 vs, according to the dayes that
 thou haſt afflicted vs: and let
 the ſweete feeling of the graci-
 ouſ teſtimenie of thy Spirit,
 ſpeaking peace vnto our
 ſoules, victuaile againſt all
 other ſadnes, or cauſe of griefe,
 or ſorrowe whatſoeuer. Say
 (O Lord) vnto thy deſtroying
 Angell, It is ſufficient, holde
 thy hand: Or if it be thy plea-
 ſure to ſtretch thine hand yet
 further, and to take vs awaie
 alſo. O prepare vs to thine
 owne purpoſe, endue vs with
 a holy patience to endure the

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vtmost trial: and grant that
whatsoever befall our earthlie
Tabernacles, yet our soules
may be alwaies acceptable vn-
to thee, and all for Christ Je-
sus sake, who hath loued vs, and
given him selfe to be a sacrifice
of a sweet smelling sauour vnto
thee. Amen.

A Prayer in the time of
tempest, as thunder, light-
ning, &c.

O Almighty God, ex-
cellent in power and
in iudgement, thou
hast made the earth
by thy power, and established
the world by thy wisdom,
and hast stretched out the hea-
uen

uen by thy discretion: thou
causest the cloudes to ascend
from the ends of the earth,
thou drawest the winde out of
thy treasures, and makest the
stormes to breake forth in thy
wrath: thou art that God of
glorie which commandest it to
thunder, and diuidest the waie
for the lightning of the thun-
der.

Thy voice maketh the wil-
dernesse to tremble, and the
foundations of the mountains
to mooue: yea, and the pillars
of heauen to quake at thy re-
proofe. Oh how easie a thing
were it for thee, euen at this
instant, to send out thine ar-
rowes and scatter vs, to en-
crease thy lightnings and de-
stroy vs: The very blasing of
the breath of thy nostrils, is

P s. enough

enough to consume vs : our hearts could not endure, nor our hands bee strong, if thou shouldest procede against vs in displeasure, and giue leaue vnto these instruments of thy vengeance to preuaile vpon vs.

And, O Lord, what is there which wee haue not deserued? The deadnesse of our hearts, our want of aloe to thy Maieſtie, our abuse of thy patience, our contempt of thy word, our slight regarde of thy former iudgements, these and other our crying finnes, what else is due vnto them, then the verie vialles of thy wrath, and the height of thine indignation? Humble our soules (wee pray thee) heere befoze thee, make our bellies to tremble, & a kind
of

of rottennes to enter into our bones, to think vpon the gloꝝy of thy Maieſtie, and the greatneſſe and vglyneſſe of our owne moſt groſſe and inexcusable iniquities. Make vs to thinke with our ſelues, that if theſe ſtoꝝmes, which are yet but as a taſte and touch of thy power, be ſo full of terror, oh then how ſcarefull will thy preſence bee, when thou commeſt in thy glorie, ſhewing thy ſelfe from heauen with thy mightie Angles, in flaming fire, rendring vengeance vpon the children of diſobedience: Surely then the heauens ſhall paſſe awaie with a noyſe, and the elements ſhall melt with heat, and mens hearts ſhall faile them for fear, and for looking after thoſe things which ſhall come vpon the
the

the world.

Let this, O heauenly Father, worke in vs that blessed feare, which is the beginning of wisdom, and which causeth a departure from euill: that so all these euidences of thy power and glorie, may be as so many alarums, to rouse vs from the bedde of securitie, and as summons from heauen to prouoke vs to repentance: O make vs to wake to liue righteously, and to be diligent that wee may be without spot and blamelesse, going on, & increasing in all holie conuersation & godlinesse: And now, O gracious God, at this time, shew thy mercie in restraining the rage and fury of this dreadfull storme, conserue vs vnder thy wings, and let vs be sure vnder thy

thy feathers, oh let vs abide in the secret and shadowe of thee which art Almightye. The sea is calmed by thy power, by thy vnderstanding thou limitest the pride thereof, thou stoppest the spouts of the raine at thy pleasure: if thou rebuke the winds, they are straight allayed, the thunder is quiet, and still, at thy commaund. This we beleeue, because thy word of truth hath reuealed it: and this thy power & mercy we presume to craue, because thou hast promised, that if we call vpon thee in the day of trouble, thou wilt deliuer vs.

Furthermore, O Lord, boughsake vs thy grace, that when by thy goodnesse this terror and danger shal be past and ouerblowne, we may not then
for-

forget thy kindnesse in our preservation, nor be vnnimfull of the vowes and promises which we now make of better obedience: but that we may thankfully take vp that speech of gratefulnesse, and say, Praise wee the Lord because hee is good, for his mercy endureth for euer: and may also let it appeare in our liues and courses, how sensible we are of thy lone and how carefull to walk worthy of thy fauor. Heare vs, O Lord, and helpe vs both now and euer in Christ Iesus, without whom none can come vnto thee, and by faith in whom wee haue boldnesse, & entrance with confidence into thy presence: to whom, with thy selfe, and thine eternall Spirit, one only and immortall God, we
 desire

desire to giue all glozie and
praise for euer, Amen.

A Meditation or prayer
necessarie for a poore
man.

T ruth it is, O Lord,
that to my mutinous
and repining nature,
want is of all things
most distastfull, and pouertie is
a burthen even intollerable.
Sometimes I am ready to call
thy iustice in question, who
measur'st out so large & ouer-
flowing a portion vnto some,
and yet art so strait and sparing
towards mee. Sometimes I do
almost condemne Religion to be

be meere ly vanitie, the louers
 thereof lie open to so great ex-
 tremitie: Other-whiles, my
 owne heart chargeth mee with
 hypocrisie, telling me that no
 man euer perished beeing an
 innocent, and that if I did so
 feare thee as I should, thou
 couldest not thus forsake mee.
 And much adoe haue I to ma-
 ster my owne affections, and
 to restraine my selfe from put-
 ting forth my hand to wicked-
 nesse, and from taking some
 strange course for my owne
 supply.

Thus, O Lord, I am strait-
 ned, thus I am euen haunted
 with whole troupes of inqui-
 et thoughts: all which by the
 continuance and enlargement
 of my owne scarcitie, and
 by the vncompassionatenesse
 which

which I finde among the men of this iron age, are rather multiplied & increased in mee, then any waie slaked or diminished.

But eternally blessed be thy great Name, which hast opened the gates of thy mercie, & giuen hope of hearing and of helpe, to the basest and poorest amongst men. Thou acceptest not persons, no not of Princes, thou regardest not the rich sooner then the poore. Beholde therefore (O louing Father in Iesus Christ) to thee doe I cry, to thy Mercie seat doe I stretch out my feeble hands. I haue learned, O Lord, that miserie commeth not forth of the dust, neither doth affliction spring out of the earth: the pillars of the world are thine, thou

thou openest or shuttest thy
hand at thine owne pleasure.

Thy wisdom also is infinite,
and thy iudgements are un-
searchable : who shall pleade
with thee, to aske thee a reason
of thy waies? Let it be enough
for mee, that it is thy pleasure
thus to debase mee : Am I not
in thy hand as the clay in the
Potters? If thou doe giue me
a larger portion, it is thy boun-
tie : if thou doe abridge mee,
what haue I to complaine, or
what challenge can I make
to that which thou keepest
from mee? Teach mee (I be-
seech thee) not to looke so much
vpon this, what others haue,
as to consider well, how little
I for my part doe deserue to
haue.

If I did but breathe vpon the
the

the face of the earth, if I had
no house but the open ayre, no
garments but ragges, no food
but the bread and the water of
affliction, or the crummes that
fall from some rich mans table,
it were infinitely more then
my best desert. A sinfull and
vnthankfull wretch, as I haue
alwaies beene, what can I say
is due vnto mee but perpetu-
all shame? When I iudge
rightly of all things, so far am
I from beeing able to saie that
thou hast wronged mee, or
dealt too straightlie with mee,
that I must rather stirre vp
my selfe to magnifie thy mer-
cie, which hast not laid vpon
mee the vtmost of thy wrath,
but hast giuen mee a time and
an opportunitie to repent. Let
these things, I pray thee, the
soue-

soueraintie of thy power, the depth of thy wisdom, the foulness of mine owne desert, the kindnesse which (notwithstanding some outward hardship) thou hast vouchsafed to my soule, moderate my violent affections, curbe my raging and discontented thoughts, bring my ranging passions into order, that I may alwaies say, it is the Lord, let him doe what seemeth him good : This is my sorrowe, and I will beare it.

Open mine eyes withall, that I may see thy power, who canst raise the needie from the dust, and lift the poore out of the dung, and make him families like a flocke of sheepe, who canst commaund euen the verie rauens to bring bread
and

and flesh vnto thy seruants,
the heauens to droppe downe
foode, and the rocke of stone to
peeld streames of waters, to
refresh those whom thou art
pleased to provide for. Shall
I thinke thy power to be aba-
ted, or is thy mercie lesse then
it was wont to be? Hast thou
not made a promise neuer to
forsake me? Am I not alwayes
with thee, and doost thou not
holde mee by my right hand?
Shall I imagine thee to be like
the Birde whom thou hast de-
prived of wisdom, and to whom
thou hast given no part of vn-
derstanding, who sheweth him
selfe cruell vnto his young
ones, as they were not his, or
as if he had trauailed in vaine?
No: I am assured that though
a Woman should forget her
child

child, and forbeare to haue compassion on the sonne of her wombe, yet thou canst not forget those whom thou lovest in thy Sonne.

Thou knowest my wants, thou art able to supply my wants, thy love will not suffer thee to leaue me destitute, in that which thy wisdom knowes to bee convenient for me. Encrease my faith, that I may depend yet more vpon thee, make mee diligent in the place & calling in which thou hast set mee, frame my minde and my desires to that rate which thou hast allotted me, keepe me from vniust and vnlawfull courses, from enuyng the abundance which others doe enioy: possesse mee with this perswasion, that this
my

my present State is the fittest
for mee, and that when it shall
bee good for mee to haue more,
thy hand shall instantly be en-
larged toward me: Stirre me
vp to seeke thy kingdome, and
to labour for the meate which
endureth vnto life eternall.
Enrich my soule with spiritual
blessings in heavenly things:
perswade my conscience of thy
loue in Christ Iesus, that the
feeling thereof may make all
things sweet vnto me. Cause
me both to trust and to wait for
thy saluation, and in all things
to strue to giue thee thy deser-
ued glorie, and all this in and
for thy sons sake, my only Me-
diator and Redæmer, Amen.

An.

Another of like nature, fit
for one whom God hath enri-
ched with outward
things.

IT hath pleased thee (O
Lord) out of thy freedom of
thy bountie, to deale more
largely with mee then
with manie of thy seruants,
and to furnish mee with store
of those outward blessings,
which others (euerie waie as
good by nature as my selfe)
do not enioy.

My heart is fraughted with
much corruption: and though
riches be in themselves a blec-
sing, yet without thy especiall
grace, they will be vnto me an
occasion of many euils. Apt 3
shall

shall be to list by my heart, to
pride my selfe in my owne con-
ceit, to trust vnto my wealth,
to despise others, to growe in
loue with this present world,
to become colde and remisse
in the best seruices, to conclude
that I am highlie in thy fauor,
because thou hast enriched
mee.

These be the diseases, which
through the peyson of our na-
ture, doe rise by these outward
hauings, neyther can I say that
my heart is cleane from these
corruptions. Purge them out
of mee, I beseech thee, by the
fiery power of thy spirit. Giue
me pouertie of spirit & humble-
nesse of minde, amid this out-
ward fulnesse with which thou
hast endued mee. Make me to
remember that the more I
hane,

I haue, the greater shall be mine account, and the harder for me to be saued : that by y^e meanes, my wealth may be so far from puffing me vp with secure presumption, that it may mooue mee the rather euen with feare and trembling to work out my saluation.

Cause mee to thinke often vpon the words of my Satiour, that riches are deceitfull, and of a thorne nature, choaking the good seed of the word, and making it to become vnfruitfull : that so I may learne carefully to handle them, and to vse them with greate hardnesse and circumspection, leaſt I ſhould by them gall & wound my conscience, or be pearced through with manie ſorowes.

It is said (O Lord that these
high places of the Moord are
slipperie places, in which it is
hard to go with a right foot, and
to keepe strait and euen steps :
Oh lift mee vp to so much the
more care to ponder my paths,
and to take diligent heede vnto
my waies : suffer me not to in-
stille my selfe to my own soule,
or to make my selfe beloeue that
I am as I ought to be, because
waters of a full cup are wring
vnto mee : but teach mee seri-
ouslie to consider, that as ma-
ny of thy beloued seruants
doe feelee the smart of pouertie,
so euen the most wicked and
those which doe rebellionlie
transgresse, haue a large por-
tion in this life, liuing, waring
olde, and growing in wealth,
their goods often times cree-
ping

ding the verie desires of their hearts. Grant therefore that I may labour for some better and more certaine assurance of thy grace, not grounding my hope vpon my wealth: but reioycing in this, if the due consideration of the danger and vanitie of abundance may worke by thy blessing, to the abasing and humbling of my heart.

Oh let not mine eyes be dazzled, nor my heart bewitched, with the glorie and sweetnesse of these worldly treasures, which may be taken from me, or I from them, euen in the twinkling of an eye: drawe my affections to the loue of that durable riches, and to that fruite of heavenly wisdom, which is better then golde, and the

the reuenues thereof doe sur-
 passe the siluer, that my chiefe
 care may bee to haue a soule
 enriched and furnished with
 thy grace, fulfilled with the
 knowledge of thy will, in all
 wisdom and spirituall vnder-
 standing.

And because (O Lord) in
 hauing much, I am but a
 Steward vnder thee, and a
 disposer of thy gifts, enlarge
 my bowels towards others,
 make me rich and fruitfull in
 good workes, being a father to
 the poore, and causing the heart
 of the widowe to reioyce, war-
 ming the lapnes of the naked
 with the fleece of my sheep, not
 caring my morsels alone, but
 dealing my bread to þe hungry,
 and neuer hiding my selfe from
 mine owne flesh.

For why should I make
golde my hope : or therefore
should I strue to lade my selfe
with this thicke clay. Still plotting
to set my nest on high,
when all that I haue or can
haue is in a moment turnd in
to vanitie : Quicken mee vp
therefore to good duties, that
the hearts of thy Saints may
bee comforted by mee, and
that in the place where I liue,
I may by my forwardnesse
braue on and prouoke others
to all the offices of necessarie
benenolence. Let the bowels
of the needie bee my treasure,
and let it be my desire and care
there to lay vp in store a good
foundation for my selfe against
the time to come, not trusting
to be crowned for the worth of
my liberalitie (for what can
that

that be to a weight of glorie?) but assuring my selfe that the mercie shewed by mee vnto others, is a beame of that loue which shines from thee vpon my soule.

Thus O Lord, shall I by thy goodnesse haue the true vse of thy blessings, together with a daily increase of much matter of thanksgiving for thy great goodnesse to me so vile and unworthy: and al for Christ, and in his most glorious and holy name. To whom with thee and thy Spirit, one true, euermore lasting, and only wise God, be all praise, and power, might, maiestie, and dominion, now and euermore, Amen,

The Magistrates or Iudges Prayer.

I hath seemed good vnto thy wisdom (O thou who art the disposer of all things both in heauen and earth) to call me (though unworthy) to an office and place of speciall trust: euen to be one of the heads & Iudges of thy people, euen to sit in thine own seat, and to be (as it were) a God amongst men.

Magistracy & gouernment is thine owne ordinance, and great is the obedience & respect which thou commaundest to it: thou hast honoured those who are entrusted with it, with titles of no little dignitie: thou hast

hast communicated thine own
Name vnto them. Let not, O
Lord, this greatnesse puffe me
vp with pride, but let it fill my
heart with feare: assuring my
selfe by this, that as the place
in which I stand is eminent, so
the burden is weightie, and the
businessse much, yea: that the
account for neglect will be ex-
ceeding:carefull. Stir mee vp
therefore, I beseech thee, to look
vp in all humilitie towards
thee, and to begge earnestlie of
thee in Christs name, to be en-
abled to that seruice to which
thou hast appointed mee. Let
it bee my care to make thy
word my counsellor, not suffer-
ring the booke of thy lawe to
depart out of my mouth, that
so I may obserue and do ac-
cording to all that is written

D. 5

there

therein. Let the aime of all my endeauours, be the glorie of thy Name, in the peoples good, and not mine own either gaine, or credit before men.

Gladiue with zeale as with a cloake, that I may haue courage for the truth, and administer iustice without feare, and doe right without respect of persons.

Make it euen a ioy vnto me, to deliuer the poore that cryeth, and the fatherlesse, and him that hath none to helpe him: that the blessing of them which are ready to perish, may come vpon mee, and that I may cause the heart of the widowe to reioyce.

Farre be it from me to peruert iudgement, or to wrest the lawes for by-respects. Wh
let

let my soule abhorre all couetousnes, keep mee from louing of gifts, or from following rewards, knowing that these doe blind the eyes of the wisest, and make them to forget the decree, and to change the iudgement of the children of affliction. Suffer mee not to vse my authoritie, either as a meane to recompence and pleasure my friends, or as an instrument by which to bee auenged vpon mine enemies: but scame my heart to dealing trulie, according to the truth of the cause, and not according to the state of the persons.

And because there is much subtiltie in these euill dayes, and manie meanes vled by which to wrap vp matters, and to make bad causes to beare a
lyeto

shew of goodnes, therefore giue me, I heartily pray thee, a wise and an vnderstanding heart, a sharpe, and discerning spirit, that I may be able to find out the truth, in those things that come before mee, and may be diligent and willing, when I knowe not the cause, to seek it out, and so may doe all things in thy feare faithfully, and with a perfect heart.

Above all things, O Lord, let my heart be set, for the advancement of Religion, and for the promoting of thy glorious Gospel. Grant that I may account it my greatest honour, to give countenance to it, and to those who preach it faithfully, and profess it in sinceritie. Let me be a terror to Papists, and Atheists, and

G.D.

godlesse persons : make me to looke vnto my selfe, and to my familie, that no such may come neere me, noz receiue any little grace or fauour or protection from mee, but that I may further (as much as in mee lieth) that necessarie works of destroying the wicked of the land, and of cutting off the workers of iniquitie.

In all these things make me constant, and bold, knowing that it is thy businesse, and that thou wilt bee with mee in the cause and iudgement, and wilt remember me in thy goodnes.

All these necessarie graces vouchsafe vnto me with a plentiful hand, O thou which art the God of grace, euen for his sake, who is the Mediator of grace, Christ Iesus, Amen.

The

The peoples prayer for
their Gouvernor.

Most gracious God,
and louing Father
in Christ Iesus, thou
hast commanded in
thy sacred Word, that wee
should make intercessions and
prayers for those that are in
authoritie: and it is saide there
also, that by thee, Princes
rule, by thee the Nobles & Iud-
ges of the earth decree iustice.
To thee therefore do we pray,
and vpon thy great Name doo
we call, humbly beseeching thee
in the name of thy Sonne (in
whom only thy eares are open
to our prayers) to poure out
thy graces in a large measure,
vpon

vpon all those whom thou hast
 set ouer vs, and to whom thou
 hast giuen the power of go-
 uernment amongst vs. Giue
 them zeale for thy glozie, that
 they may study the aduance-
 ment of thy truth, & the speedy
 suppressing of whatsoever is
 contrarie to wholesome doc-
 trine: Giue them the eye of
 prouidence, that they may
 stand vpon a continuall watch,
 for the preventing of all dan-
 gers and mischiefes, secretly
 plotted against the Church
 and Common wealth. Giue
 them wisdom to ordaine, and
 courage and resolution to cre-
 ate good lawes, for the pro-
 tection of thy people, and the
 cutting off of those which will
 not bee reformed. Take from
 them all pride of heart, all inso-
 lent

lent and tyrannous affections,
 all emulation and secret enuie
 one against another, all coue-
 tous and greedie desires, that
 they may not bee as roaring
 Lyons amongst vs, or as
 hungry Beastes, but may carry
 the mindes of fathers towards
 vs: so shall we leade a quiet and
 peaceable life, in all godlinesse
 and honestie. And, O Lord, stir
 vs vp to be thankefull to thy
 Maiestie, for that thou hast
 giuen vs to enjoy the benefite
 of government: Teach vs to
 consider what confusion and
 miserie would come vpon vs,
 and euen ouerwhelme vs, if
 there were no Magistrates to
 protect vs. Who should be free
 from the wrongs & robberies,
 from the spoyles and verasions
 of the children of Belial: who
 should

should be sure of ought that he hath, or of his owne life, if there were no sword of ciuill authoritie to defend vs : The people should bee oppressed one of another, euerie one by his neighbour, the children would presume against the ancient, and the vile against the honorable, if there wanted lawes, and Magistrates, to keepe them which bee tumultuouse disposed, within compasse. The enemye would soone stretch out his hand vpon all our pleasant things, there would be crying and cōplaining in our streets, crueltie and strife in our citties, iniquitie and mischicfe would neuer depart from our towne, if thou shouldest take away the King and the Counsellor, the prudent Iudge, and the honora-
ble

ble Magistrate from vs: Who
make vs ashamed of our
selues, who haue been so deni-
derly thankfull for so great a
blessing. And giue vs, we pray
thee, humble & obedient hearts,
true and loyall affections. Wil-
lingnesse to performe all serui-
ces and to pay all duties which
belong to those who are, & be
Watchmen ouer our States, &
the keepers and Guardians of
our peace: may make vs readie
with all cheerfulness, euen to
sacrifice our liues for their safe-
tie

And as wee doe desire the
hauing and the continuance of
godlie Gouernors, so teach vs
to make conscience of liuing ho-
nour & righteousness before thee,
knowing that for the trans-
gressions of the people, a land
is

is subiect to many changes,
and that for the subiects sinnes,
thou art wont to take alwaie
such Governours, who iudge
the poore in truth, and chase a-
way all euill with their eyes:
and to suffer folke to be set in
great excellencie, and such to
bee advanced to places of au-
thoritie. whose preferment shall
make the people to sigh, and e-
uen to hide them selues for fear
of oppression.

As therefore wee desire thy
sauiour in this thing, so grant
vs grace, to liue in thy feare,
assuring our selues that if wee
doe wickedlie, we shall perish,
both we and our Governours,
thou wilt euen kindle a fire in
the gates of our chiefest cities,
which shall deuoure our palat-
ces, and shall not be quenched.

But

But (O Lord) turn away from vs all such heauie iudgements (which yet our great finnes haue long since deserued) and still begirt vs with thy fauour, making last the barres of our gates, setting peace in our borders, and aboue all, continuing & enlarging the passage of thy Gospel, and al: for his sake, who is the verie life & substance of thy Gospel euen Iesus Christ our sole Sauour. Amen.

The Pastors sute.

Holy (O Lord) and honourable is that service to which it hath beene thy gracious pleasure to depute mee. The matter I am chiefly to be

bee buſſed in, is thine owne
 Counſell: they be thy Oracles,
 and the ſcales of righteouſnes,
 the diſpenſation whereof, thou
 haſt committed to mee. Thou
 haſt made me an Overſeer of
 a part of that flock, which thou
 didſt purchaſe with thine owne
 moſt pretious blood. Thou
 haſt called me to be a meſſen-
 ger and an interpreter, to de-
 clare vnto men their righte-
 ouſneſſe, to watch for their
 ſoules, among them to diſpoſe
 thy ſecrets, and to pray them
 even in Chriſts blood to bee re-
 conciled vnto thee. What man
 among all the ſons of Adam, is
 worthy of this honoz, and who
 is ſufficient for theſe things?
 When as, O moſt mercifull
 father, I think vpon the weight
 of that charge which thou haſt
 put

put vpon mee, and consider a
gaine mine owne weaknesse
and insufficiencie, who am a
man of polluted lips, and euen
as a childe vnable to speak the
secret of thy Gospell as becom-
meth me, mee thinks, I may
well cry out with the Prophet,
Woe is mee, I am euen vn-
done, how shall I stand vp-
right vnder such a burden?
But when I looke backe into
my owne conscience, and find
there a comfortable witnesse
that I haue not thrust in my
selfe for a Pastor, and remem-
ber also what is registred in thy
Word, how thou makest thy
power perfit through weak-
nesse, and chooseth the feeble
things of the world, for weigh-
tie purposes, it is a kinde
of enliuing to my spirits, and

a refreshing to my discoura-
ged and drouping thoughts:
and I am thereby emboldned
to presse nearer to thy throne
of grace. O thou who both
callest whom thou pleatest, and
makest those able whom thou
callest: Be mercifull vnto mee
(even with the strength and in-
tention of my desires I most
humbly pray thee) make my
hart a verie treasury of saving
knowledge, fill it with sound-
nesse of iudgement, and with
a large measure of spirituall
vnderstanding, that I may
both holde fast the patterne of
wholsome doctrine, and be able
to improoue those that say a-
gainst it: Kindle in my affecti-
ons a holy zeale, that my whole
durst may be, to take heede to,
and to fulfill that Ministerie
which

which I haue receiued. Let my lips preserve knowledge, and let them be as the lippes of the righteous, by which manie be sed: giue mee a doore of utterance, that I may open my mouth boldlie, and that my tongue may be as the fined siluer, that so I may both shew the people their sinnes, and be able to minister a word in time to him that is wearie.

And in my preaching (O Lord) bountifull mee both diligence and humilitie: diligence, that I may still bee instant, neuer fainting in my minde, eyther for the small successe of my labors, or for the opposition of corrupted minds, or for those stormes which Satan raiseth vp against the faithfull dispensing of thy truth: and humilitie,

tie, also, that I may not seeke mine owne glozyp and applause with men, but the bringing in of sheaves into thy barns, and the gathering of thy Saints into thy folde. For this cause teach mee to take heede of the affectation of words, and of seeking to abound with the entisling speech of mans wisdom, chusing rather by the plaine euidence of the spirit, to approoue my selfe to mens consciences in thy sight, then by a vaine blast of words, to gaine an opinion of eloquence and learning before men.

And for the better furtherance of this great worke, make me carefull to knowe the state of my flocke, and to hearken after their courses, to obserue their cariages, to note their opin-

ions,

ong, and to find out their speciall finnes, that so my speeches may bee as words in season, euen like apples of gold with pictures of silver.

Make mee wise in iudging, skillfull in separating the precious from the vile, bolde but yet pittifull and compassionate in reproofing, resolute in those things which are meete to be vsed, and farre from peelding in the smallest things which may strengthen them in euill, and be a stop in their speedie reformation.

Let it be euen my whole businesse to seeke that which is lost, and to studie how to bring these out of the snares of the diuell, which are taken by him at his will.

Make my face strong, and my

my forehead as the Adamant,
against their faces, which shall
either scorne or withstand thy
truth. Let mee make ready
my backe for the smiters, and
my cheeke for the nippers, and
not hide my face from shame
and spetting, making no ac-
count, no not of life it selfe, so
that I may fulfill my course
with ioy, and the Ministration
which I haue receiued of thee
to testifie the Gospell of thy
grace.

Frame mee to diligence and
painfullnesse in my private im-
ployments, in reading, in stu-
die, in meditation and prayer,
that I may be a workman, not
shaming to bee ashamed, and
that men may see how I goe
on, and profit in my calling.

Let my life be a patterne of

holinesse to my flock, let there bee no fighting betwixt my behaviour and my doctrine: but grant that my verie course and carriage, and ordinarie speeches, may saue of grace, that so I may gine no offence, either to those that depend vpon mee, or to them who desire to haue some occasion and matter of reproach.

Make mee also circumspect in my familie, in my wife, children, seruants, ouersieing the wayes of my household, knowing how many eyes are cast vpon mee and mine, and how soone (by Satans teaching) men will make the worst of euery little trespassse. And because (O Lord) the busineses of this world are a great withdrowment, & the pretense of

of caring for posteritie, doth
kill the zeale of manie, and
leade them into many foolish
and noysome lusts: therefore
(I beseech thee) suppressle with
in me all earthly-mindednesse,
keepe mee from entangling
my selfe with the affaires of
this life, restraine mee from
seeking vnto my selfe great
things, let it be enough for
mee that I haue euen a naile
in thy holy place, and a rōme
among the seruitors of thy
Church.

As for those which belong
vnto mee, let mee neyther be
without care (for that were
worse then infidelitie) nor yet
so taken vp with care, that I
should forget my chiefest busi-
nesse: But let mee assure my
selfe that thou wilt bee my

God, and the G O D of my
seed: and wilt not leave them
destitute of earthly blessings.
for whom thou hast provided
an eternall inheritance. With
this hope, make mee to goe on
with cheerefulnesse, dooing
that whereto thou hast called
me, and leaving thee to provide
and care for the residue. Thou
O Lord, knowest thy desires of
my soule, thou best understandest
what things are fittest for
me in respect of that great cal-
ling to which thou hast ordai-
ned me, and what I most stand
in need of: Supplie mee, I
beseech thee, out of thy fulnes,
and crowne my labours in the
ministrie, with the conversion
of such soules, as are ordained
vnto life, and that for thy sons
sake, who is the chiefe Shep-
heard:

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heard : to whom let my soule
and spirit, geue honour, glorie,
and praise, now and for euer,
Amen.

REader, let mee signifie to
thee by the way, that I
did not pen this prayer out of
an opinion, that any of my
brethren need a direction, or
wanted skill, to doe their own
message to the Lord : but for
an exercise of meditation for
my selfe : whereof notwithstanding,
my fellow-labourers may make this vse,
to be remembered, heereby, of the
weight of their calling, and of
the many graces appertaining
therevnto. The Lord make vs
all both faithfull and profitable.

R 4 The

The Prayer of the flocke,
for their faithfull
Shepherd.

O how gracious hast
thou beene vnto vs
(most bountifull God)
in giuing vs a Pa-
stor; after thine owne heart, a-
ble and willing to feed vs with
knowledge and with vnder-
standing, and to reueale vnto
vs faithfully thy whole coun-
sell: one who hath skill to re-
solue vs in our doubts, to com-
fort vs in our perplexities, to
recall our wandrings, to in-
struct our ignorances, & to goe
before vs as a guide in y^e way
that leadeth vnto peace. Sure-
ly, thou hast not so dealt with e-
uerie

uery place, neither is there any
desert in vs, for which thou
shouldest affoord vs such a sauoz.
If thou hadst still left vs in our
naturall darknes, & hadst suffe-
red vs to be perpetually plun-
ged into that region of the sha-
dow of death, in which we fate
of our selues, it had been but
iustice in thee, it was euen free
to thee to haue finally forsaken
vs.

¶ Lord, make vs thankfull,
and quicken vs vp, that wee
may euen fil our mouthes with
the praises of thy name, who
hast caused the light of thy Go-
spell, thus to rise among vs, and
to shine vnto vs for our com-
fort. ¶ make vs carefull to
walke while we haue light, that
wee may bee the children of
light, and to beware how wee

R s

receiue

receiue thy grace in vaine, or
neglect so great saluation.

Let vs euer remember that
to whom much is giuen, of
them there will bee much re-
quired, and that our sinne will
be greater, and our condem-
nation the more heauie, if wee
make not the right vse of this
thy mercy. And concerning that
man, whom thou hast made a
watchman ouer our soules, we
beseech thee to enlarge his
heart; to encrease his gifts, and
to endue him yet, with a fuller
measure of thy graces. Giue
him the spirit and zeale of Paul,
that hee may with all boldnesse
of speech, deale vnto vs thy
Gospell, and publish euen the
secret thereof for the edifying of
our soules. Make him mightie
in the scriptures, like Apollos,
that

that by the power thereof he may both conuict our consciences, and stop the mouthes of all gain sayers.

Touchate him the word of wisdeme and knowledge, that hee may rightly iudge of our estate, and vnderstand what things are most expedient, and sitting for vs, and so may speak to our consciences. finding vs out in our speciall sinnes, and guiding vs in those holie courses from which we haue chieflie gone astray. Let his words be like goads, pricking our harts, that we may not be hardened through the deceitfulnesse of sinne: let them be as fastned nailes, not soone forgotten, but fixed in our inward parts, that they may bee euer readie at hand, as counsellours to di-

rect

rect vs in the way which wee must chuse. Make him stable and constant in the best courses, that hee may not bee as a reed shaken with the winde, but as a firm foundation, that by his perscuerance in good, our hearts may the better be established. And wee beseech thee, O Christ, who holdest the starres (the Angelles of thy Churches) in thy right hand, that thou wouldest be pleased to protect him, from vnreasonable and euill men, and from the wrongs and iniuries of all the wicked enemies of thy blessed truth.

Doubtlesse Elymas will not cease to pervert & strait waies of the Lord, and Alexander will withstand his preaching soze, & men of corrupt mindes will

will resist the truth with all their power: Therefore make thou the Incapons of his warfare mightie through thee to cast downe holds, and blesse the labours of his ministrie, to the calling and conuerting of those which are ordained vnto life.

Bend our hearts to recelde obedience to thy word spoken by his mouth, that we may receiue it, not as the word of a man, but as it is indeed, thy word: and make it also effecti- all in vs, that wee may not bee onely professors and hearers of thy will, but doers, and practisers, and continuall performers of the same. And teach vs to reuerence him (wee beseech thee) and to haue him in singular loue for his workes sake,

sake, ministering vnto him
cheerfully with our goods,
knowing y it is a small thing
for him to reape our carnall
things, who soweth among
vs spirituell commodities.

In all our prayers make
vs mindfull of him without
ceasing, that his studies may
be directed, his indeauours gui-
ded, and his labours in thy
worke blessed, to the glorie of
thy name, and to the saluation
both of him, and of vs which
heare him: all which wee crane
of thee with all earnestnesse
and humilitie; for thy deere
Sonnnes sake, who hath ordai-
ned Pastors and Teachers for
the collection of his Samts,
and who is the supreme and
soveraigne Bishop of all our
soules, to whom be praise with-
out

out ceasing, now and for ever,
more. Amen.

The Students prayer.

O Thou the Father of
Lights, from whom
comineth downe e-
uery good and perfect
giving: it is by thy holy prou-
idence, that I am heere placed
in the Schooles of the Pro-
phets, to be trayned vp in the
knowledge of good letters, and
it is thy goodnes onely which
must giue a blessing to my la-
bors, otherwise all my studies
and undertakings will bee in
vaine.

To thee therefore doe I
make my prayer, to thee (O
Lord)

Lord) doe I life by my soule.
Thou giuest sharpnesse of wit,
knowledge and discretion are
thy bestowings, thou art the
enlightner of the minde, thou
makest to apprehend those
things, which the shallownesse
of nature, of it selfe is vnable
to conceiue. I beseech thee
therefore, euen for his sake who
is thy wisdom, whom thou
didst possesse in the beginning
of thy waie, he being before thy
works of old, that thou wouldest
truchlye to furnish mee with
such a competencie of giftes,
as thou in the depth of thy wis-
dome knowest to be conue-
nient for mee. Order my de-
sires, direct my choise, season &
sanctifie my heart, that I may
couet the best giftes, & that my
studies may not be led & caried
by

by a vaine affectation of knowledge, and curious inquirie into hidden sciences, for ostentations sake, that so I may purchase admiration & credit, for acutenes and learning before men, but that I may aime at the publique good, how I may bring glorie to thy name, and comfort to my soule, by the promoting of the common benefit of humane societie. And because Autho:rs are infinite, and much reading is a wearinesse to the flesh, and will soone cause distraction, and breeds rather varietie of endlesse and vnprofitable questions, then any soundnesse of knowledge: For this cause, I beseech thee so to direct mee, that I may wisely discern whom to follow, and whom to auoid, and
may

may constantly applie my selfe
to that course, by which I
may best attaine to my desired
end. Preserue thou mee also
from the popson of vnsound o-
pinions, and from the so'we
leauen of all erroneous fan-
cies: and for that end, teach
mee not to leane to mine owne
wisdomme, or to trust to anie
sufficiencie of mine owne, for
the discerning of things that
differ: but grant that I may
giue vp my selfe to be guided
by thy spirit, which is the alone
teacher of that way which wee
must chuse. And seeing (O
Lord) thy holy Word, which
thou thy selfe hast inspired, is
the treasure of all true know-
ledge, where onely that wise-
dome is to be found, whose
fruite is better then golde, and
the

the reuenewes whercof doe far
exceed the finest siluer: therefore,
make me a diligent and a busie
searcher of that sacred booke,
that it may be familiar vnto
mee, and dwell plentifully in
my inward parts, and that so
I may feele the sweetnesse of it
in my soule. The times also, O
most gracious Father, being
so full of perill, and so aboun-
ding with manie dangerous
allurements vnto euill, partly
by wicked companie, and par-
ly by vaine delights, I am an
earnest petitioner to thy good-
nesse, to make mee warie and
circumspect for the preventing
of these creeping & bewitching
mischiefs.

Giue me wisdom to make
choise of the societie of those,
by whose sobriety, and gravity,
and

and good example, I may be bettered, and to haue an eye to those who are vpight in their way, striving to tread in their steppes, and to be a follower of their courses.

Cause mee to bee alwaies euen afraide of my selfe in the vse of delights, knowing how hard a thing it is not to erre, and how soone a mans affections shall be ensnared. Let my care therefore be, to find means rather for redeeming, then for passing awaie my precious time, my thoughts being still-busied vpon the long iourney which I haue to goe, before I can come vnto due perfection.

In other things also, O good God, guide mee by thy holte hand, that I may keep my selfe with

within the lists of Christianity, being modest in apparell, moderate in diet, chaste and temperate in spech, sober in fashion and my ordinarie deportment, respectiue to my superiours, amiable to my equals, without pride and insolencie towards those that are belowe mee, curteous and affable, and yet without vanitie and popularitie, towards all. Among all, let mee bee steady in my courses, both of scholasticall exercise for the polishing of the mind, and of diuine & spirituall imployments, for the adorning and garnishing of the soule: that as I growe in yeeres and standing, so I may also thriue in knowledge & in grace, and that in Iesus Christ, in whom only I expect the granting of
my

my requests, who breath vpon me with his spirit, making my soule forward and willing to depende vpon thee, and to return vnto thee, all due praise and glory, world without end. So be it.

The person intending marriage, may be thus directed.

Marriage, O Lord, is thine owne holy and sacred ordinance: even before our grandfather Adam had sinned against thee; and thereby de- prived himselfe, and all his posteritie, of that happynesse in which thou hadst at first crea-
ted

ted him. Thou salvest in thy
wisdeme, that it was not fit
for mankind to be alone. Upon
this, it was thy pleasure to ap-
point this blessed knot, yea
and thy selfe also to bee as a
principall agent, in the first
contorning it. To this estate,
thou hast annexed great pre-
rogatives, as a meanes of
much good and comfort vnto
man.

Seeing therefore by thee in
thy good prouidence, called to
the linking of my selfe into this
wedlocke band, I embolden
my soule, by those promises
which thou hast made of hea-
ring those suiters which come
vnto thee in Christs name,
to cast downe my selfe heere
before thee, and to inreate
thy gracious direction in this
waigh-

waightie enterpryse.

Sanctifie my heart (I beseech thee) and bring my affections into an holy temper, that I may neither like a brute beast be led by mine owne unbridled lusts: neither yet may, like one that mindeth onely earthly things, dote onelie or chiefly vpon worldlie wealth: but that my main desire & drift may be to find out such a pokesfellow, by whose sweet society I may bee furthered vnto godlines, and helped onward in my voiage towards heauen. For this end, make me, O Lord, diligent & circumspect before hand, careful to vse the aduise & counsel of my christian friends, fearful of my selfe, least affection should preuaile in mee before iudgement, seruent in prayer
vnto

unto thee, by whom all things
are disposed, and to whom the
hearts of all men are directly
known. Restraine in mee all
violence of passion, all rashnesse
of affection, that I may not sud-
denly be ensnared with out-
ward beauty, or bewitched with
the glorious shewes of paren-
tage or of portion: but that still
my desire may be after the hid
man of the heart, & after those
spirituall ornaments without
which the greatest among the
sonnes of men are but vile and
base in thy sight.

Spake mee to be euen precise
in the obseruing of all conue-
nient circumstances: such as
are the consent of those which
haue any interest in me by thy
word, a reuerent betrothing,
and such like, still caring to
sol-

followe those things which are
of good report. And when I
shall by thy providence bee
brought to the sight and know-
ledge of that partie which thou
hast appoynted for me, O then
knit our soules together in a
never to be broken league of
holp loue: that wee may in a
gracious manner be a ioy and
delight either to other, & may
euen studie, betwixt that and
our marriage day, so to inform
our selues with each others dis-
position, and with those duties
which are appertaining to the
married life, that our vni-
on being begunne in thy feare, may
be continually blessed with thy
fauour, and so all may be to the
glorie of thy glorious name to
our mutuall comfort and build-
ing vp in grace, and to the
good

good example of those which
shall behold our course, through
Jesus Christ. Amen.

The married persons their
joynt request vnto
GOD.

Then (O most blessed
God) vnderstand first of
our married estate:
and it is thy pro-
vidence, by which we which
were two, are now made one
flesh, hauing mutually resig-
ned our selues either to other,
by our entrance into this holy
league.

It is the desire of our
soules, to live together to thy
gloire, and to the comfort and

contentment each of other. This wee cannot doe without thee (for of our selues besides sin we can doe nothing): vnto thee therefore do wee commend our most earnest and humble sute, that it may please thee so to besprinkle our soules with the deaw of thy grace, that from thence may spring a plentifull increase of sobrietie, of righteousness, and of holinesse in our liues.

Alay in vs all sensuall and brutish loue, purifying & sanctifying our affections one toward another, that wee may in nothing dishonour this honorable state, nor pollute the bed of mariage, which thou thy selfe in thy word hast called vndefiled: but may vse this thure ordinance in the holy sozt, that carnall

nall lusts may bee slaked and subdued, not increased or inflamed thereby.

Endue vs with a godly care to acquaint our selues with thy blessed word, that by it wee may knowe & vnderstand what dutie is required at our hands: what authoritie tempered with loue and compassion, and freed from all bitterness, is committed to the husband: what obedience, and submission with reuerence is commended in the wife: what faithfulness to matrimoniall duties either to other is enioyned: what prouidence and care is expected of the man, and what assistance and helpe of the woman.

And when wee knowe and haue learned these things, grant that it may be our study

to practise them, that so the husband may be as a faithfull guide to his wife, and the wife a crowne and credit to her husband.

Make vs wise to obserue the natures and dispositions one of another, that in all lawfull things, the one may seek to please and content the other: the one may knowe how to beare with, and to forbear the other, not winking at anie euill in one another, but discretely chusing the fittest opportunities for mutuall admonishing, without all shewes of tyranny in the one, or of presumption in the other. Open our hearts, that wee may faithfully and cherefully communicate, one to the other. that sweetnesse which wee finde in bea-

heauenly things, that so wee
may goe hand in hand to-
wards heauen, and that our
choise loue and delight either
in other, may be grounde d up-
pon the hope we haue that wee
are heires together of \S grace
of life. In our familie linke vs
together in one common care
to oversee the wayes of our
household, to seeke the promo-
ting and aduancing of thy
kingdome, the good instructi-
on and education of our chil-
dren and seruants.

Finally. \S Lord so vnite and
combine vs together in fidel-
tie of affection, that we may
euen deuote our selues to the
presenting of the present and
eternall good one of another:
that so living heere comforta-
bly, wee may reigne with thee

perpetuallp, in that thy king-
dome, which the bloud of thy
sonne hath prepared for those
that loue and feare thy name:
vnto which kingdom, O Lord,
reserve vs, euen for thy sonnes
sake, and for thy mercies sake.
Amen.

A direction for him whom
God hath made a father, or
gouerner of a familie.

I Bow the knees of my
heart here before thy
throne of glorie (O al-
mightie and euerming
God) not presuming, vpon my
selfe, but ground:ing my hope
of being heard, vpon those rich
and gracious promises which
thou

thou hast made vnto vs in thy
best beloued Sonne.

In him I beseech thee, to of-
ferd mee thy grace, and to
supplic me with such spirituall
helps, as are needfull for this
degree and place to which thou
hast appoynted me.

Thou hast made mee the
guide and foundation in of a fa-
milye, thou hast furnished me
with children, and giuen me
seruants to bee ordered and
commaunded by mee: Where-
in thou hast not onely called
mee, to bee a prouider for
their bodies, that by them,
and by their paines and out-
ward thriving, I might re-
ceiue to my selfe an outward
benefit, but to be euen a watch-
man for their soules, that as
much as in me is, I may win

S. 5; them

them vnto thee.

O Lord, as thou hast called mee to this seruice, so giue me both confidence and abilitie to discharge it. Teach mee to look vpon Abraham, the father of the faithfull, and to learne of him, to command my sonnes and my household, to keepe thy way, and to resolute with Josua, that whatsoever others doe, yet I and my house will serue the Lord.

To this end, make mee carefull in the vse of all good meanes, in bringing up my familie with mee in thy Sabbathes, to the publique ministry, in the steadie and constant vsing of priuate exercises, as praying, reading, and suchlike, in ouerseruing their waies, in admonishing the wicked, in in-
incou-

incouraging the forwarde, in
quitting my house of those
which hate to be reformed, and
in shewing my selfe a patterne
and an example of holinesse
vnto them. Touching my chil-
dren in particular, remember
mee, & pray thee to make con-
science of bringing them vp
in thy feare, in the knowledge
& vnderstanding of thy word,
in all sobrietye and comelinesse
of behauiour, and in some pro-
fitable course, by which they
may after lue to the seruce ei-
ther of the church or common-
wealt.

Let me be wise to suppress
euill in them whiles it is yet
young, chastening them be-
times: but yet with taking
herde, to keepe a middle course
betwixt two extremes. of too
much

much indulgence, which might embolden them to sin, and of too much seueritie, which might prouoke them to wrath, and bringe them to some desperate inconuenience.

And, O Lord, bless those vnto me which thou hast giuen mee, season them with grace, and plant in them a loue and taste of the best things, keep them from the dangerous corruptions of these leperous times, grant that vertue may growe vp in them with their peeres, that as the world is increased by their number, so by them there may be an addition to thy Church.

Concerning my seruants also, let it be my desire to sort my selfe with such as feare thy name, knowing that mine
affaires

affaires shall succeed the better for their sakes : and for the ordering of them, teach mee wisdom, to keepe them from idlenesse, by a diligent, but yet not too gricuous and cruell employing them : giue mee a respect of equitie, in rewarding them according to their paines, neuer abiding the labourer of his deserved hire : giue me mercy also, that in their sicknesses & infirmities I may regard them as my sonnes, and be as willing to supplie them with necessaries, as if my selfe sustained their encombrances.

These duties, O Lord, as thy word hath reuealed them vnto my soule, so doe thou boughsate to ingraue them in my heart, and to make mee a con-

conscienceable perfoyme of
them in my course, that so I
may haue (like the beleeuers
of old) a church in mine house:
So, Lord, shall I be a credit to
my profession, and my account
also at the great day of recko-
ning shall be comfortable: to
wh'ch day (O good ffather) I
beseech thee to prepare mee,
that after my few daies spent
in this earthly household, I
may liue for euer with thee
in the heauenly familie, throgh
Jesus Christ my blessed
Lord and Sauiour.
Amen.

The

The sonnes or daughters
petition in respect of
Parents.

Great is the honour
(O Lord) which by
thy pure and vndersta-
nded word, is due from
children to their parents: great
blessings hast thou promised to
those which make conscience to
performe it: and fearful and
heauie are the curses threat-
ned against those that doe neg-
lect it. O therefore beget in
mee, I beseech thee, a holie
care, both to know and to prac-
tise that gracious dutie, which
is required of mee in this be-
halfe. Draw me into the seri-
ous consideration of these ma-
nne

nie bondes of obedience and
 thankfulness, by which I am
 tied vnto my parents: of the
 louing affection which they
 haue euer caried towards me:
 of the care and paines which
 they haue taken, in the bring-
 ing of me vp vntill now: what
 were the sorrowes of my mo-
 ther in her first conceiuing mee,
 what anguish and paines she
 sustained in bringing me forth,
 what labours and watchings
 she hath since endured, in che-
 rishing and attending my in-
 fants estate: Wretched were
 I if these things should euer be
 by mee committed to forgetful-
 nes, or if I should but slightly
 remember these manie kind-
 nesses. Make mee willing
 (O Lord) to retorne faith-
 fulnesse and dutie, for so much
 loue:

loue: Giue me a tractable and
a pecciding heart, that I may
cheerfullp and with delight
submit my selfe vnto them, to
performe their appoyntments,
in all things which may be
done without the manifest
breach of thy reuealed will.
And, O good father, so direct
them with thy holie spirit, that
they may neuer impose ought
vpon mee but that which shall
be right in thine eyes, and for
thy glorie, in the good & comfort
of mee thy seruant: that they
may not tyrannously abuse
that authoritie which thou hast
giuen them in respect of mee:
Or if they shall be too rigorous
& too seuer vnto me, yet keepe
mee (I humbly intreat thee)
from repining, booschase me
patience & meeknesse of spirit,
that

that I may neuer thinke or
speake, or doe ought, that may
somuch as saueur of contempt,
or rebellion against them: And
when they shall (as, O Lord,
aboue all things, open their
hearts and their mouthes that
way) giue whole some godly
admonitions to mee, how to
feare thee, and by what meanes
to keepe my selfe vnspotted of
the world: then afford mee, O
most mercifull God, an atten-
tine and an obedient care, that
I may lay by all such gracious
instructions in my heart. and
may reioyce and make glad
their soules, by my religious
conformitie to their precepts.

Wishall, O Lord, cause me
in gesture and ordinarie beha-
uiour, to vse all reuerence to
their persons, and to take heed
of

of blasing their infirmities, or
of despising their age: and if
it shold please thee to lay want
and pouertie vpon them, let it be
my care to be a help: comfort
to them, and to make prouision
by all good meanes to sustaine
them, knowing that I am ne-
uer able, by all I can doe, to
make them a full and complete
requitall: Furthermore also I
pray thee, to quicken me to the
duty of prayer on their behalfe.
Lengthen their dayes to thy
glory, let thy graces grow and
increase in them to their yeers,
perfit in them what good fouer
thou hast begun, and make mee
carefull, euer to giue them that
contentment in thee, that I
may neuer iustly make heauie
their hearts or bring their gray
heads with sorrowe to the graue.

O thou, by whose good spirit it is that I haue thus prayed, vouchsafe my lutes a gracious entrance into thy most holy and glorious presence, & heare them in him, who in the dayes of his flesh, was a most exact patterne, as of all holy duties, so of child like obedience vnto Parents, euen Iesus Christ thy eternall sonne, the alone hope of the saluation of my soule, Amen.

The seruants supplication
in respect of his place.

Thy prouidence, O Lord, and thy wisdom, do wonderfully appeare by thy disposing

posing all things in an exact
and certaine order. Some thou
hast ordained to rule, and some
to obey: some thou hast entrusted
with the government of
kingdoms, some with the ordering
of private families: It is
thy pleasure to lift up some to
be commanders; masters of
others, and to keepe some in a
lower rank, to be servants unto
others: All are appointed by
thee in some set course of life
to serve thee, & thou respectest
duty, and providest for thy glory
out of the most inferior, as
well as from those of highest
degree. And me, O gracious
God, amongst others, hast
thou reached unto, by that thy
governing spirit, whereby most
sweetly thou directest all things:
and heere thou hast called mee
to

to the condition of a seruant in this familie. Let mee not mur-
 mure, I pray thee, that I am
 not aduanced (as others) to a
 higher estate, but remember
 me of my small deserts. who
 cannot challenge at thy hands
 so much as a place to breath in
 vpon earth. Let mee thinke
 mee happie, who haue libertie,
 though in a lowe estate, to learn
 to knowe thee, & to be brought
 out of the base bondage of my
 nature vnto sathan, to be thy
 freeman, and partaker of the
 glorious libertie of thy chil-
 dren.

And concerning the dutie
 belonging to my place, teach
 mee to account my Master
 worthy of all honor, and to
 behaue my self with all respect
 vnto his person, knowing that
 euen

even hee in regard of his government, beareth the image of thy soueraigntie: and that the contempt against him, doth reach so high, to become a contempt against thy Maie-
ste.

Enable mee to the shewing of all faithfullnesse & diligence: make me carefull to please in all things, to beware of murmuring, and answering again when I am reproued, to shew falsehood and picking as a serpent, to abhorre all eye-service and men-pleasing.

Let it bee ever in my heart, that wheresoeuer I am, I am still in thy sight: that so the consideration of thy beholding me, may be a spur to fidelitie, and a restraint from all sloath and vntrulle carriage in
my

my businesles.

Make the credite of Religion precious vnto mee: that so by my truth and byrightnesse in my course, I may adorne thy Gospel, and may neuer giue iust cause to make thy holy and glorious Name which I professe, to bee euill spoken of. And, O Lord, inasmuch as thou hast the hearts of all men in thine hands, turne the hart of my master towards me, that he may deale lovingly and mercifully with mee: and not with my body onely, but especially with my soule, teaching mee in those things wherein I am ignorant, and admonishing mee there where I goe astray: To me also giue a mildespirit, and a pliable disposition, that I may listen gladly

gladly to the words of instruction, and may reioyce to live where the meenes is bled to conuert and winne my soule to thy kingdome. And though it should so fall out for my trial, that my master should be more froward, and hard to please, more strait towards mee, and more without respect of mee then is fit: yet, O Lord let not this make mee to remit ought of my dutie, but grant mee to remember, that whatsoeuer I shall do in singlenesse of hart, as vnto thee, the same I shall receive of thee, yea with an infinite recompence, even a rewarde of inheritance, in thy kingdome. O heare me thy poore vnto thee seruant, not for my owne sake (for my best desert is the depth of hell) but
 I for

for his sake, who to free mee
from the slaerie of the Diuel
tooke on him the forme of a
seruant, euen Iesus Christ,
who is now highly exalted, to
raigne with thee and thine e-
ternall spirit, one onely God,
throughout all generations for
euer. Amen.

The prayer of the aged.

Thou (O Lord) art
the Ancient of dayes,
and from euertlasting
to euertlasting, thou
art God : thou wast yester-
daie, and to day, thy power
faile not, but thou art the same
for euer : Thou countest hea-
uen with thy spanne, and com-
pre-

prehendest the dust of the earth
in a measure: thou disposest the
times, and thou determinest
each mans daies, the number
of his moneths is with thee,
thou appointest his bounds, to
which hee shall come, and be-
yond which he cannot passe. It
hath pleased thee, to draw out
the thread of my life, further
then thou hast many others,
and hast granted mee to fill vp
the tale of many yeeres. Thou
mightst haue turned me to my
dust long ago, or thou might-
est haue stopped my breath, as
soone as I first receiued it, and
haue presently condemned me
to euermoring chaines, there to
bee kept vnto the last day. O
make me thankful for thy good-
nesse, who hast vouchsafed to
multiply my dayes vpon this
C 2 earth:

earth: and that not simply, O Lord, because I haue liued so long (so: that can long life auaile if I lose my soule: but because I haue had a long time of repentance, & haue so plentifully enioyed the good meanes of knowing thee in Christ.

Forgiue vnto me (notwithstanding) my great neglect, & passe by the infinite vanities and offences of my youth. I confesse, O Lord, that I haue not so carefully taken the opportunities which thou hast giuen me, nor attained to that measure of knowledge & of repentance, which I might haue done, the time of my life considered: neither hath my growth in grace beene answerable to the many helps which thy great mercy hath affoorded mee: so that

that when I looke back into
the daies that are past, and
consider how much time hath
been consumed in carnall con-
tentments appertaining to
the body, and how small a por-
tion hath bin spent in spirituall
things belonging to the soule,
and do reade in the recordes of
my conscience, the many slips
yea grosse faults, which I am
guilty of, I am euen ashamed
and confounded in my self: nei-
ther can I say ought for my
selfe, but euen with manie
sighes and sobbes of soule cry
out vnto thee, O remember
not the finnes of my youth,
nor my rebellions, but accor-
ding to thy kindness remem-
ber thou mee, euen for thy
goodnesse sake, O Lord. And
I beseech thee make mee yet

more humble, and more vile
in mine owne sight, for these
my long since committed deuils:
that so my repentance may be
more vnfained, and my long-
ing for thy mercie in Iesus
Christ, the more strong and
vehement.

And now (Lord) withall I
beseech thee, together with the
increase of piety, giue mee an
increase of faith, & an increase
of stedfast assurance of thy
love. Let not thy graces in
mee, wither with mine age,
or my zeale for thy glory, coole,
with that decay of bodily heat,
which accompanieth this my
declining time: But make
mee, as those trees which be
planted in thy house, and flour-
ish in thy courtes, which in
their age doe bring forth fruite,
and

and are then fatte, and flourishing: that now chiefly I may be fruitfull in all good works, knowing that vntlesse my age be sound in the way of righteousness, it cannot bee vnto me a crowne of glorie. Let me bee a patterne of grace and godlinesse vnto those that are young: cause mee, by soundnesse in the faith, and by a sober, honest, and discret be- haviour, to be a teacher to them of good things. And estrange my mind more and more from worldy things: suffer mee not to delude my selfe with a vaine hope of liuing yet a little and a litle while; but let me, like Paul, die euery day, and be a continuall prouider for my last departure: which time when it shal come, as I knowe it cannot be

farre hence, O I beseech thee
do not then forsake me, but so
stablish me with thy free spirit,
and fill my heart with the ioyful
feeling of thy mercy in the par-
don of my finnes, that I may
sleep in peace and may comfort-
ably yeeld back my soule into
thy hands which gaue it mee:
and that for Iesus Christ, who
is my life, and with whom I
desire and hope and pray to ap-
peare in glory, at the day of his
great appearance, and then for
this vile body, to receive a
more glorious body, like to his
own, clothed with immortality
and everlastingly freed
from corruption.

Amen.

The

The prayer of youth.

Great is thy mercy, O Lord, in that thou hast vouchsafed to all humbled sinners, liberty of access into thy glorious presence, and promise also of successe in those things which they shall craue of thee in the name of Christ.

Teach me, I beseech thee, to take comfort in this freedom, and to be an often and an ordinarie suer vnto thy Mercie. And that so much the rather, O Lord, because of the danger of these wicked and infecting times, and of the aptnes which is in mee, now in my tender yeeres especially, to fall euē

into the greatest sinnes. Where
therefore doe I prostrate my
selfe before thy throne of glo
rie, humbly beseeching thee, to
season my heart with thy hea
uently grace, and so settle in me
a desire to feare thee, and to
walke in holinesse before thee,
aboue all things.

Suppress the rebellion and
pride of my nature, bring my
vnruly affections into order,
subdue those lusts which heat
of youth enkindled in mee.
Frame mee to the respective
entertainment of thine godly
advice, who are able to instruct
mee.

Make mee to bee euens ear
full of my selfe, and zealous
ouer those wayes which my
own heart most affects, & very
warie and circumspect with
whom

whom I doe conuerse. Teach mee to remember thee my Creator now in my youth, and to resolute to consecrate these my flesh & Greene peeres to thy glory, to learne betimes to stand in awe of thy iudgements, and to make conscience of euery little sinne, knowing the deceitfulnesse thereof, how it will ensnare by degrees, and how hard it will bee hereafter to reforme those evils, which are growne strong and mighty by continuance.

And to the end, I may both direct and redresse my waies the better, oh let me take heed vnto them by thy word, let that be my counsellour to instruct mee, thy spirit also secretly informing mee in the way that I shall

shall chuse. Plant in mee obedience to my Gouvernors, and a care of shewing all due reuerence to those which in age or in authoritie are before mee.

Root out of me all selfeloue, all good opinion of my selfe, all pride and haughtinesse of spirit, all stoutnes and stubbornnesse of disposition, all affectation of the follies and vanities of the times, all wantonnesse of thought, all uncleannesse either of speech or behaviour: all which be the common sicknesses of our younger dayes, from none of which I am able to say, My heart is clean: and to crucifie my flesh with the lusts thereof, that I may seeke with growth in yeeres, a growing on in grace, and a daily decaying of my in bred wickednes

nes, together with a proceeding on into full holines in thy fear. Be mercifull, O Lord, to mee in this, and in all other things, which thy wisdom knoweth to be conuenient, for thy blessed sonnes sake, Iesus Christ, vpon whose onely intercession I depend. So be it.

A Prayer for the whole
State,

Extraordinarie, O Lord, haue thy fauour been vnto this kingdome. When we recount our long continued peace, our victories, our plentie, our comfort by religious and prudent Gouernours: especially,

the glorious light of thy Gospel, which hath shined among vs, our freedome from the miserable bondage of Romish and Antichristian tyranny: we must needs say, that thou hast not dealt so with euery nation. Indeepe the cry of our sinnes is great, the very heauens may blush to looke vpon vs, and the earth is wrore to beare our grosse, our shamelesse, our presumptuous evils: Thou thy selfe O patient God, art pressed vnder vs, as a cart is pressed y^e is full of sheaues: Long hast thou waited for our repentance, and often hast thou begged vs by the Ministers of thy word, to breake off our sinnes, and euen besought vs by them to be reconciled vnto thee. But wee haue hated

hated to be reformed, and haue
cast thy word behind vs, thou
hast stretched out thy hand,
and we would not regard: we
haue despised and mocked thy
messengers, our hearts with-
in vs haue bene fully set to do
euill. Mercie hath been offe-
red, wee haue not esteemed it:
iudgement hath bene threat-
ned, wee haue not feared it:
the very triall of our counte-
nances testifieth against vs,
we declare our sins as Sodom:
we bids them not: all manner
of foule enormities do march
openlie and confidentlie and
without feare in our streets.
How iustlie mightest thou
poure out euen the vialles of
thy wrath vpon vs, making
vs to be a detestation, and a
curse, & an astonishment, and a
reproach

reproach to other Nations,
forcing vs to wring out and
to drinke the very dregges of
that mirt wine of thy fierce
and terrible indignation. If
thou shouldest bring an utter
dissolution & desolation vpon
our State, making our ene-
mies to ride ouer our heads to
cline aboue vs vpon hie, and
vs to come downe beneath be-
lowe: If thou shouldest take
away from vs the Judge and
the Prophet, the honourable
and the Counsellor, and ap-
point children to be our Prin-
ces: If thou shouldest make
heapes of our Cities, and leaue
our Townes without inhabi-
tants: If thou shouldest at
once quench the light of thy
blessed word, and giue vs ouer
to the seruice of dumbe idoles,
and

and our soules to be swallowed
vp in the darkenesse of popish
ignorance and superstition: if
thou shouldst make vs by thy
iudgements, a puerbe and
a spectacle to the whole world,
it were no other then we haue
deserued: nay, it is thy great
mercie, that these things, and
more heauie then these, haue
not already ouertaken vs.
But, O Lord, be mercifull to
our sinnes, for thy names sake.
O thou which art the God of
grace, look graciously vpon vs
in the mediator of grace, Christ
Jesus. Wee haue nothing to
pleade but his merite. Nothing
can wash away the foulenesse
of our sinnes, but his most pre-
cious blood: Make (wee pray
thee) our hearts to mourne
within vs, both for our owne
per

personall sinnes, and for all the
abominations which are done
in the midst of the Land: O
that we might turne vnto thee
with all our hart, with fasting,
with weeping, and with sor-
rowing: O that we could see
the thinges that belong vnto
our peace, and might euery
man turne from his euill way,
and from the wickednesse that
is in his hand, and make his
way and his works good. Let
it be thy good pleasure (we hum-
bly beseech thee) to continue
and to enlarge thy wonted fa-
uours towards vs: Establish
this our peaceable gouerne-
ment, by a perpetuall and un-
changeable decree. Compasse
in this Iland, with thy fauour
as with a shield: Let neuer
thine & our aduersaries, roare
in

in the midst of thy congregati-
on, or set by their banners as
signes of victorie and conquest
ouer vs. Aboue all, O Lord,
borschase the comfort of thy
Gospell, and the libertie of thy
blessed truth: Grant that that
may still be faithfully & sound-
lie preached in our Churches.
Oh remooue not our candle-
stick, though our falling from
our first love, and the vniuer-
sall slackening of our zeale, hath
deserued it. Lengthen out the
vse of it (wee intreate thee) e-
uen so long as the Sunne and
Moone endureth, that by it
those that are yet vnborne, and
shall come out of our Loues,
may be guided and directed in
the way of peace. And to this
end, wee are most humble and
instant suiters to thy Maiestie,
euen

euen to thee by whose Kings
raigne, and whose dominion
and soveraignty reacheth over
all, that thou wouldest multi-
plie thy blessings vpon the
King, euen thine anointed
King James) whose head thou
hast lifted vp aboue others, and
into whose hands thou hast
committed the raines of these
united Kingdomes. O Lord,
when wee remember the daies
by-past, euen the daies of our
feare, howch it after the death
of our late renowned Queen
we looked for no hing but con-
fusion, supposing that times
of our peace must needs haue
died with her, and haue euen
bene buried in her grave, and
consider withall, how thou
then, without any so much as
drawing of a sword, or colour
of

of commotion, placed it in her throne a King of the same royall blood. and of the same loue and affection to thy holy truth, vnder whose shadow, wee enjoy all the accustomed comforts of our ancient peace, we are like to them that dream, we are euen stricken with astonishment, so farre haue all things gone beyond our hopes, and exceeded our expectations. O pardon our great vngreatfulness, that passe ouer thy mercies so superficially. and doe so seldome and so sleightly meditate vpon thy kindnesse.

Let not our vnrhankfulness turne away thy intended blessings from vs: Establish his throne (we beseech thee) let his soule be bound in the bundle of life with thee, and cast out the soule

sonke of his enemies, as out of
the middle of a ring. As thou
hast p:ouented him with libe-
rall blessings, and set a crowne
of pure gold vpon his head: so
let his glorie be great in thy
saluation, and make him glad
with the ioy of thy counte-
nance. Goe on to giue him
thy iudgements, that the righ-
teous may flourish in his
daies, and that hee may sudge
the poore of the people, and
save the children of the needie,
and subdue the oppressor: Let
him not want a man of his
owne line to sit vpon his seat:
but continue the kingdome in
his posteritie, vntill the time
in which all earthly kingdoms
must bee determined. And as
thou hast made his Queen like
a fruitfull vine on the sides of
his

his house, and a topfull brother
of many rovall plants: so we
pray thee lay vpon her much
dignitie and honour, and blesse
them both out of Zion, so that
they may see the wealth of Je-
rusalem all their daies.

Let their children be as cho-
sen shafts in thy quiver: make
them as the plants growing
vp in their youth, and as the
corner stones grauen after the
similitude of a palace.

Chiefely we beseech thee to
poure out a large measure of
thy blessings vpon the young
Prince Charles: enrich him
with all Princelie vertues:
water him so with thy heauen-
ly dewe, that knowledge of
thy truth, zeale for thy glorie,
loue to thy Church, perfit ha-
tred of popish Idolatrie may
in

in him grow up with his years,
that so hee may also in his ap-
pointed time become another
instrument vnder thee, for the
further enlargement of thy
Gospell, and the prosperity and
happinesse of these Realmes.
Alwaies afforde thy gracious
presence to those honourable
Lords of his Majesties Coun-
cell: be thou the President at
their Table, direct their con-
sultations, sanctifie their poli-
cies, order their purposes, and
guide all their courses to such
conclusions as may bee most
for thy glory, the honour of the
king, and the peace of the
State, and the comfort of thy
chosen. Blesse all the Judges,
Sages, and Magistrates of
the State, make them as hi-
ding places from the wind, and
as

as a refuge for the tempest for
the oppressed: cause them euer
to remember that they are
thy Ministers for the peoples
wealch, and that they execute
not the iudgments of man but
of the Lord: and that although
thou hast honoured them with
thine own name, calling them
gods, yet they shall dy as men,
& fall like others: that so iudge-
ment may not be turned into
gall, nor the fruit of righteous-
nes into wormewood, but that
iustice may be executed truly
and vprightly in the gates, and
all things may be to the praise
of thy m that do well, and to the
punishment of those that are
workers of iniquitie. Neither
may we, O Lord, forget those
whom thou hast put in the ser-
uice of thy Church, to feed the
flock

flock which depēdeth on them, to rule them, & to go in and out before them, and to labor in the word and in doctrine. Thou, O Christ, art the chiefe Shepheard and Bishoppe of our soules, thou art the Lord of the harvest: build vp (wee beseech thee) the breaches of thy Church, make the righteousnesse thereof to breake forth (yet more) as the light, and the saluation thereof as a burning Lamp. Continue the standing and encrease the number of those seeing watchmen, whom thou hast placed vpon the wals of Ierusalem: Stir them vp, that they cease not, day nor night, working the worke which thou hast entrusted them, and faithfully dispensing the word of reconciliation which thou

thou hast committed to them.
 Kindle in them the zeale of
 Sainctet, that they may saie,
 God forbid that we should sin
 against the Lord, & cease prai-
 ing for the people & shewing
 them the good and the right
 way. Make them with Paul to
 say, Woe vnto vs if we preach
 not the Gospel. And be pleased
 also to blesse their endeauours,
 and to prosper their labours, by
 giuing them a doore of vtte-
 rance, and by preserving them
 from vnreasonable & euil men,
 that they may from euery part
 of þ land bring many sheues
 into thy barne, and that daily
 those that are ordained vnto
 life eternall may beleue. And
 for a continuall supply & nurse-
 rie to thy Churches amongst
 vs, blesse the Universities and
 A 2 Scholes

Schooles of learning: let not those fountaines, O Lord, be poisoned with any popish leaven: but graunt that the doctrine which is according to godlinesse, being taught & professed in them in sinceritie, by the young plants there springing vp, the decays of congregations abroad may be rentred, and every place may be furnished with a balfour after thy owne heart, which may feede the people with knowledge and with vnderstanding. And (Lord) restrain and reform the greedinesse of those which muzzle their mouthes which should tread out the corne, and bring forth the shee of life vnto the people, which respect not the Leuite, but abridge the hire of the labourer, and say one to another:

nother: Let vs take to our possessions the habitations of God. Throughout þe Land & among al the inhabitants therof, plant the true knowledge & feare of thee, loialty to their soueraign, obedience to al subordinate authoritie, loue & reuerence to their spirituall guides, brittle of affection, mercy and compassion either to other. And inasmuch as (O Lord) wee haue continuall experience of the malice of the Diuell, in sowing the seeds of sedition and treason in mens hearts, and in raising vp the sonnes of Belial to ouercast (if it might bee) the faire date of our peace, with a cloude of hellish confusion: wee pray thee, without whom no enterpryses can bee established, to make void their hopes,

¶ 3

and

and to discouer their practices,
and (as thou hast hitherto euen
miraculously done) to turne
their deuises vpon their owne
heads for their owne confusion.
There come daile out of that
pit of Rome, many Locusts: &
from that Sea, there is sent a-
mong vs a continuall spawne
of new conspirators: these en-
courage themselves in wicked
purposes, they commune toge-
ther to lay snares, mischief they
imagine against the quiet of
the Land: It bereth them to see
the thriuing of the Gospel, and
the growch of thy truth, and
they do euen breath out threat-
nings and slaughters against
the professors thereof. Let not
O Lord, their imaginations
prosper, let their eyes fall out
with looking for that day which
they

they haue long desired : Let
thy hand, euen thy right hand,
find them out: and if they be
long not vnto thee, make them
like a fierp ouen in the tyme of
thine anger, destroy their fruit
from the earth, and their seede
from the children of men, put
them apart, and make ready
the strings of thy bowe against
their faces. And as for vs, O
Lord, suffer vs not to waxe
wanton with the blessings of
peace; no; to forget to render to
thee according to thy rewards
bestowed : but grant that thy
kindnesses may binde vs more
strongly vnto thee, and that we
may resolue by thy grace to
serue thee faithfully, who with
vs dealest so gracionly, & that
in and for Christ Iesus sake thy
Son and our Sauioꝝ. Amen.

A prayer before meate.

S Antithe, O Lord, vnto
vs the vse of these thy
creatures, of which by
our sinnes wee haue
made our selues vnworthie:
Make vs sober and thankfull
partakers of them: grant that
the end of our eating and drink-
ing, may be to be better ena-
bled to serue thee in our seue-
rall places, thorough Iesus
Christ, Amen.

Another of like nature.

O Lord, it is not bread which
wee live by, but the word
that proceede h from thy mouth:
lift

lift vp our hearts, to looke vnto thee for a blessing vpon our meates, & vouchsafe vs the gracious assurance of thy loue in Christ, that we may comfortably vse thy creatures as pledges of thy fauor, and be provoked by them to giue vp our selues to thy glory, to serue thee in sinceritie all our daies, through Iesus Christ our Saviour, Amen.

Another.

Humble our soules before thee O Lord: and cause vs to see the smalnes of our desert, euen in respect of the least of thy mercies: Make vs to hunger after Christ, by who

U s only

only by fr̄e vse of thy creatures
is restozed to vs: and giue vs to
enioy these blessings here pro-
uided for vs, with that reue-
rence & sobriety as in thy pre-
sence: that our bodies beeing
refreshed, our soules may
praise thee, who art the giuer of
all good, & that in Iesus Christ
the righteous. Amen.

Another.

Teach vs to remem-
ber. O merciful God,
that it is thou, which
to vs and to all thy
creatures, giuest foode in due
season: that so wee may take
heed of all vnthankful and bru-
tish vsing of these good things
which in thy prouidence thou
hast

hast ordained for vs. Raife vp
our affections, so long for that
sode which Iesus Christ hath
promised to glue vs, who is thy
only Sonne, and our alone
Saviour. Amen.

Another.

Take from vs (O gra-
cious Father) all
gluttony & cresse, all
carnall feeding with-
out feare, all minding of none
but earthly things, all seruing
our bellies, without providing
for our soules: Make vs mind-
ful of thy presence, & carefull so
to behaue our selues in recei-
uing these creatures set before
vs, that all that we do may be
to thy glorie, and the comfort
of

of our soules, through Iesus
Christ our Lord, Amen.

A Thanksgiuing after
meat,

WE magnify thy name,
O Lord, for al thy mer-
cies, for the comfortable restre-
thing which thou hast nowe
boughted vs. Pardon, we be-
seech thee, our great unthank-
fulness, make vs more thank-
ful then heretofore, and carefull
to shew the truth of our thank-
fulnesse in the duties of obedi-
ence to thy blessed will. Saue
all thy Church, protect & blesse
our gracious King, and his
Realmes, the Queene, the
Prince, the royall progenie,
grant passage to thy Gospell,
com-

Deuotion. 441

comfort to thy seruants, and
peace of conscience to vs all in
Jesus Christ, Amen.

Another of the same
nature.

Blessed bee thou (O
Lord) for these and for
all thy gifts. Let thy
mercie to our bodies,
stirre vp thankfulness in our
soules: and let our care to
please thee in our liues, be a
witness of the feeling wee
haue of thy rich and aboun-
dant mercies towards vs.
Bee gracious to all thy peo-
ple thorough the world, for-
get not these Realmes nor
thine annointed, our Soue-
raigne King, the Queene, the
hope.

442 A Help vnto

hopefull Prince, and the royall
progeny. disappoint y^e enemies
of thy Gospell, and make it to
growe in despite of sathan,
to the glorie of thy name, and
to the reioycing of the soules of
all thy seruants, for Iesus sake.
Amen.

Another.

VVe returne vnto thee
with y^e bowing of our
hearts, all possible thanks
(O gracious G D D) for thy
loue and bountie towards vs
thy vnwoorthy seruants, for
electing vs, for sending thy son
to die for vs, for calling vs vn-
to a liuely hope by the Gospell,
for creating, for preserving,
for

for feeding vs at this present.
O Sir vs vp to giue our selues
vnto thee, and to consecrate
our whole spirits, soules & bo-
dies to thy glory, all our dayes.
Sauē all thy church &c. As in
the first Thanksgiuing.

Another.

As thou hast filled our
bodies (O Lord) with
thy god creatures
farre above our best
deserning, so bee pleased we
pray thee, to season our soules,
and to endue vs with all spiri-
tuall blessings in heauenlie
things, that in all our life that
yet remaineth, wee may be
means of glory to thy Name,
of credit to thy Gospell, and
of

of much comfort to thy ser-
uants. Preserue thy Church,
protect this whole State, and
the chiefe head thereof King
Iames, his Quene, his heire,
and whole posteritie, the coun-
cill, the nobles, the magistrats,
the Ministers of thy word,
comfort the hearts of all thy
seruants, stablish vs all in thy
truth, and keepe vs for ever to
thy seife, Amen.

Another.

A Ccept wee pray thee
(most louing father)
this our sacrifice of
praise, which for these
and all thy fauours, we heere
offer vp vnto thy Maestie.
Looke vpon it in the wooz-
thi-

things of thy sonne, and for his
sake enable vs to a cheerefull
seruing thee in singlenesse of
heart, and in brightness of
conuersation all our daies.
And looke mercifully vpon the
whole body of thine Elect, li-
uing vpon this earth wheresoe-
uer. Multiply thy mercies vpon
the seuerall Churches vni-
ted vnder the gouernment of
our gracious King, poure out
thy graces vpon him and his,
continue the truth of religion
to vs & our posteritie, enlarge
the kingdome of grace, and
hasten the kingdome of glory,
and preserve vs by thy power
therunto, through Iesus Christ
our only Saviour, Amen.

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